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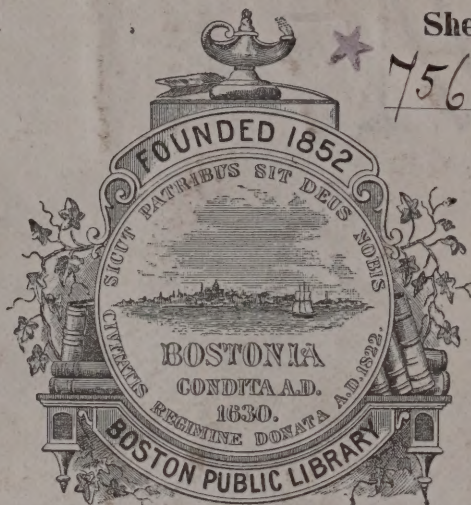
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St. Andrew's
Centennial

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CENTENNIAL CELEBRATION

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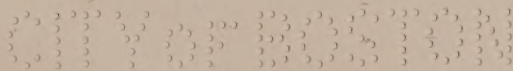
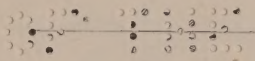
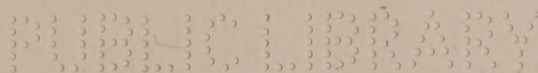
St. Andrew's Royal Arch Chapter,

HELD AT

MASONIC TEMPLE,

ON

WEDNESDAY, SEPTEMBER 29, 1869.



✓

BOSTON:

PRINTED BY ORDER OF THE CHAPTER.

1870.

C. W. Romney,
Mar. 10, 1894.

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1870.

YARALL CLARK
and Co
Boston and
New York



TO THE

Members of Saint Andrew's Chapter,

THIS VOLUME,

A MEMORIAL OF ITS ONE HUNDREDTH ANNIVERSARY,

IS

FRATERNALLY DEDICATED.





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Centennial Celebration.

PRELIMINARY PROCEEDINGS.

A HUNDRED YEARS! within their circle three generations have been born, walked their little round of life, and passed off the stage, to make room for the fourth, which has now fairly entered upon it.

In a hundred years, on this continent, new territories have been subjected to the march of civilization, new States have been added to the American Union, and every man upon its soil has acquired the right to live the profession of Masonry, that "unites men of every country, sect, and opinion," — the old world has been linked to the new by the telegraphic wire, and the iron rail has united the Atlantic and Pacific Oceans.

During this world progress, Saint Andrew's Chapter has been growing in favor and increasing its means for promoting the prosperity of the Royal Craft, and protecting the interests committed to its keeping.

Hence it was but a natural emotion that prompted the general desire, on the part of the members of the Chapter, to celebrate the one

hundredth anniversary in a becoming and fraternal manner. Therefore,

At the Ninety-ninth Annual Convocation of Saint Andrew's Royal Arch Chapter, held at the Masonic Temple, in the city of Boston, on the fifth day of October, in the year of our Lord one thousand eight hundred and sixty-eight,

M.E. ALFRED F. CHAPMAN, High Priest, presiding,

On motion of Past High Priest RICHARD BRIGGS, it was unanimously

Voted, That a committee be appointed to consider and report upon the subject of celebrating the Centennial Anniversary of the Chapter, and in pursuance thereof the High Priest appointed Excellent Companions RICHARD BRIGGS, NATHANIEL B. SHURTLEFF, JOHN McCLELLAN, WILLIAM PARKMAN, and WILLIAM W. BAKER such committee.

On March 15, 1869, it was voted to add the Council, consisting of E. Companions A. F. CHAPMAN, CHARLES W. ROMNEY, and WILLIAM S. HILLS, to the committee.

Having considered the subject, and decided that arrangements should be made for celebrating the Centennial in such a manner as to be alike honorable to the Chapter and to all Royal Arch Masons wheresoever assembled or dispersed, the committee reported progress, and at the Stated Convocation held April 7, 1869, it was

Voted, That the committee be given full powers to make all necessary arrangements for completing the celebration.

Being now vested with authority, the Committee of Arrangements divided themselves into the following sub-committees:—

On Invitations.

COMMITTEE OF THE WHOLE.

On Printing.

A. F. CHAPMAN, WILLIAM S. HILLS.

On Oration.

WILLIAM W. BAKER, RICHARD BRIGGS.

On Music.

WILLIAM PARKMAN, W. W. BAKER.

On Programme.

C. W. ROMNEY, JOHN McCLELLAN, W. S. HILLS.

On Reception.

JOHN McCLELLAN, N. B. SHURTLEFF.

On Banquet.

A. F. CHAPMAN. RICHARD BRIGGS.

First to engage the attention of the committee was the fact that the Centennial would occur on the 28th day of August, in the heat of summer, when, also, many of the members of the Chapter would be absent from the city; hence, they decided to postpone it until the 29th day of the month following.

Having fixed upon the day, invitations were extended to the Elected Officers of the Grand Encampment of Knights Templars for the United States of America, to the Elected Officers of the General

Grand Chapter of the United States of America, to the Grand High Priest and Officers of the Grand Chapter of Massachusetts, to the Grand High Priests of all the State Grand Chapters, to the High Priests of Saint Paul's, Saint John's, Saint Matthew's, and Mount Vernon Chapters, of Boston, to the M.W. Grand Master, Deputy Grand Master, and Grand Wardens of the Grand Lodge of Massachusetts, to eminent Masons in the British Provinces, and to distinguished companions and brothers conspicuous for their present or past zeal for the prosperity of the Craft.

The following circular letter and card of admission were prepared, and forwarded, accompanied by the request that answers might be returned, so that everything should be done on the part of the committee to secure their acceptance, and make their visit one of the most fraternal and agreeable.

A copy of the circular and card were also given to each member of the Chapter.

The following correspondence between the Committee on Oration and Companion William Sewall Gardner will explain the action of that committee and its result.

BOSTON, April 6, 1869.

To WILLIAM S. GARDNER, Esq.

DEAR SIR AND COMPANION, — Saint Andrew's Royal Arch Chapter proposes to celebrate the One Hundredth Anniversary of its formation, in the month of the coming September. At the first meeting of the General Committee having the matter in charge, held last evening, the undersigned were appointed a sub-committee to select a suitable orator for that occasion.

This body is the oldest Chapter of Royal Arch Masons in the United States, and having been so long and so actively identified with the progress of Royal Arch Masonry in this country, and in the early history of the Chapter with symbolic Masonry, the occasion offers an attractive field for the masonic student and historiographer, as much valuable



WILL BE CELEBRATED AT

Masonic Temple
BOSTON,

Wednesday September 29 A.L. 5869.
Members and Specially invited Guests admitted to the

ORATION
 BY

Comr. William Sewall Gardner.

at four o'clock P.M.

RECEPTION,

AT EIGHT O'CLOCK P.M.

Committee of Arrangements,

Richard Briggs.

John M. Clellan.

Wm W. Baker.

Cha. W. Romney.

N. B. Shurtleff.

William Parkman.

A. F. Chapman.

Wm S. Hills.



Wednesday **SEPTEMBER 29 A.L. 5869.**
ADMIT- A COMPANION
TO THE ORATION AT FOUR O'CLOCK P.M.
 AND A
Companion and Lady to the Reception at Eight o'clock P.M.
 Forbes, Sc.

*This Ticket is for the exclusive use
 of Members and invited Guests,
 and is not transferable.*

Committee of Arrangements,

Richard Briggs.

John Mc Clellan.

Wm W. Baker.

Chas W. Romney.

N. B. Shurtleff.

William Parkman.

A. F. Chapman.

Wm S. Hills.

and interesting information is contained in the archives of the Chapter, which if brought to light would prove of essential service to the Craft.

In view of this, and of your successful researches in other branches of the Institution, the undersigned, for themselves and in behalf of the General Committee, would respectfully and cordially invite you to deliver the address on that occasion (the exact day of which will be designated soon as may be), and beg to assure you that your acceptance hereof will give great satisfaction to the members of the Chapter, as well as to the Fraternity generally.

Fraternally and truly yours,

WILLIAM W. BAKER }
RICHARD BRIGGS, } *Committee.*

GRAND LODGE OF MASSACHUSETTS, OFFICE OF THE GRAND MASTER,
BOSTON, April 19, 1869.

To *Companions* WILLIAM W. BAKER AND RICHARD BRIGGS,

Committee of Saint Andrew's R.A. Chapter, Boston.

MY DEAR BRETHREN, — I am in receipt of your kind favor of the sixth instant, requesting me to deliver the Address before Saint Andrew's Chapter upon the occasion of its Centennial Celebration in September next.

After due consideration, I have concluded to attempt the task assigned, although I am extremely doubtful of my powers to properly produce an Address worthy of the occasion.

Thanking you for your encouraging and flattering note, and highly appreciating the very great honor which you have conferred upon me in this selection, and with kind regards to your associates upon the committee,

I remain fraternally your very obedient servant,

WILLIAM S. GARDNER.

The following are copies of letters received by the committee in response to the invitations given: —

OFFICE OF THE GRAND HIGH PRIEST OF ROYAL ARCH MASONS
IN THE STATE OF NEW YORK, NEW YORK, August 25, 1869.

RICHARD BRIGGS, Esq., *Boston.*

DEAR SIR AND COMPANION, — Your favor of 20th instant, inviting me to participate in the Centennial of Saint Andrew's Chapter in your city, is received.

I very cordially thank you for your kind remembrance, and exceedingly regret that prior engagements to be in the western part of this State at the time mentioned will prevent my acceptance.

Through you, I desire to congratulate the companions of Saint Andrew's upon their

arrival at so venerable an age, and to express a hope that the new century upon which they are about to enter may be to them a renewal of youth and strength, and that the blessing of the Supreme Architect may continue to rest upon their labors.

Fraternally,

JOHN W. SIMONS, *Grand High Priest.*

FROM THE EAST OF THE GRAND LODGE OF ILLINOIS, A. F. AND A. MASONS.

OFFICE OF THE GRAND MASTER, SPRINGFIELD, ILLINOIS, August 26, 1869.

RICHARD BRIGGS, Esq., *Chairman of Committee of Arrangements*

Centennial Celebration Saint Andrew's Royal Arch Chapter.

DEAR SIR, BROTHER, AND COMPANION, — I am in receipt of the courteous invitation of the Committee of Arrangements to attend the Centennial of Saint Andrew's Royal Arch Chapter, September 29, 1869.

The committees of the Most Worshipful Grand Lodge of Illinois will commence labor that day, and the Grand Lodge will convene on the following Tuesday, which will prevent my visit to your city at that time.

I beg leave, however, to congratulate the officers and members of Saint Andrew's Chapter upon its steady and healthy progress for the last one hundred years, and upon its proud and untarnished record in the past, and its eminent position at the present time.

Fraternally,

HARMON G. REYNOLDS.

OFFICE OF GRAND HIGH PRIEST OF THE GRAND CHAPTER OF MASSACHUSETTS,

PITTSFIELD, August 26, 1869.

RESPECTED COMPANIONS, — I have the honor to acknowledge the receipt of your kind invitation to be present on the occasion of the Celebration of the Centennial of Saint Andrew's Royal Arch Chapter, on the 29th of September.

Nothing, I can assure you, would give me greater pleasure than to unite with the noble band of honorable companions who compose this oldest of the Chapters in the country, and which has enrolled among its membership so many of the brightest exemplars of our glorious Order, in this celebration of their Centennial; and nothing but unforeseen and unavoidable obstacles will prevent me from doing myself the pleasure and the honor of being present.

With kind regards, very fraternally and respectfully yours,

HENRY CHICKERING.

To RICHARD BRIGGS, Esq., and others of Committee.

MARIETTA, GEORGIA, August 26, 1869.

Companions RICHARD BRIGGS and others, Committee, Boston, Mass.

DEAR COMPANIONS, — Your note of 20th instant, accompanying tickets to Celebration of the Centennial of Saint Andrew's Royal Arch Chapter, is this day received. The time

would scarcely allow me, if I could, to attend; but other circumstances not less potent would equally prevent my attendance on so interesting an occasion. Besides that it is an event which never can again occur in a lifetime, there are other reasons depending on the interest I have always felt in Royal Arch Masonry which would prompt me "to be present on that occasion." Regretting the necessity that keeps me away, I tender you and all Companions who, more fortunate than I, shall then together meet, my most hearty and fraternal wishes for their enjoyment and happiness on that occasion and always.

Very truly and fraternally your Companion,

SAMUEL LAWRENCE.

SWAMPSCOTT, August 26.

MY DEAR COMPANION.

Of course I shall be with you at your Centennial, if my life is spared; for Saint Andrew's Chapter contains very many of my dearest and most cherished friends of my earliest career.

It will be a grand epoch for Arch Masonry. There must be a great greeting of hearts. So, looking with pleasing anticipations for the festival, I am, as I have been for many years,

Your loving Friend, Brother, and Companion,

WINSLOW LEWIS.

To RICHARD BRIGGS, Esq.

OTTAWA, CANADA, August 26, 1869.

Companion RICHARD BRIGGS, Esq., *Boston, Mass.*

MY DEAR SIR AND COMPANION, — I am in receipt of the kind invitation of the Committee of Arrangements for celebrating the Centennial of Saint Andrew's Royal Arch Chapter at Boston, on the 29th proximo, and I beg you will present my thanks, and say that I shall have very great pleasure in being present, and hope that nothing will occur to prevent me. But I belong to the public service here, holding a very responsible position, and I *may* be unable to absent myself from my duties. Should such prove the case, I will let you know.

I beg to remain, my dear sir and companion, yours, fraternally,

T. D. HARINGTON, 33°,

Grand First Principal Grand Chapter of Canada.

GRAND ENCAMPMENT OF KNIGHTS TEMPLARS OF THE UNITED STATES OF AMERICA.

OFFICE OF GRAND GENERALISSIMO, MASSILLON, OHIO, August 27, 1869.

RICHARD BRIGGS, Esq., *Boston, Mass.*

DEAR SIR AND COMPANION, — Yours of the 20th instant, inviting me to participate in "Celebrating the Centennial of Saint Andrew's Royal Arch Chapter," in your city on the 29th September, is this moment in hand, for which you have my thanks.

It is with sincere regret that important business engagements will *probably* prevent my attendance.

I hardly need, however, to assure you that it would give me very great pleasure to be present, and to mingle with the companions of your "Ancient and Honorable Chapter" upon an occasion of so much interest, and especially to listen to an Oration by one so eminently fitted as he who is to address you.

I trust that the fires upon the altar of Saint Andrew's have for these hundred years continued *steadily* to lighten the pathway of many a "weary, way-worn traveller," and that those who now have its interests in keeping, as well as those who may come *after* them, may ever be worthy to follow in the footsteps of those shining lights who have gone before, and thus perpetuate through all time that intelligent devotion to the teachings and principles of the Order for which the companions of good *old Boston* are *now* so justly celebrated.

Yours fraternally,

KENT JARVIS.

WARNER, N. H., August 28, 1869.

MY DEAR BROTHER BRIGGS.

Please accept my hearty thanks for the honor of an invitation to attend the Centennial Celebration of Saint Andrew's Royal Arch Chapter, and be assured that it is my earnest determination to be present on that happy occasion.

Ever affectionately yours,

WILLIAM R. ALGER.

GRAND MASTER'S OFFICE OF THE GRAND LODGE OF THE STATE OF LOUISIANA,
FREE AND ACCEPTED MASONS, NEW ORLEANS, September 2, 1869.

RICHARD BRIGGS, Esq., of *Committee of Arrangements of*
Saint Andrew's Royal Arch Chapter, Boston, Mass.

DEAR SIR AND COMPANION,—I have been highly honored in the receipt of an invitation to attend the Centennial Celebration of your ancient and time-honored Chapter. I should be most happy to avail myself of your flattering invitation, and to meet in fraternal intercourse with the successors of those ancient companions who formed and constituted the oldest Royal Arch Chapter in this country or in the world. But I regret to say that it will be almost impossible for me to be present on that occasion, which I doubt not will prove to be one of the most pleasant re-unions that has ever been enjoyed by Masons.

I am sincerely and fraternally your obedient servant,

SAMUEL M. TODD,

Grand High Priest of Louisiana.

NEW ORLEANS, September 3, 1869.

JOHN McCLELLAN, Esq., *and others, Committee.*

GENTLEMEN AND COMPANIONS, — Permit me to return thanks for the remembrance of me in your invitation to the Centennial of Saint Andrew's Royal Arch Chapter, on the 29th instant. The necessity of my remaining home this year only prevents my acceptance of the invitation. My first reputation, such as it is, as a Mason, was made in the Chapter, and there is no part of the work I still so much delight in as that of Chapter Masonry. Though prevented from being present, I hope some day to meet my brethren of Boston and Massachusetts at their own firesides.

Believe me, as ever, fraternally yours,

J. Q. A. FELLOWS.

NASHVILLE, TENN., September 4, 1869.

DEAR SIR AND BROTHER, — I have had the pleasure of receiving your kind invitation to attend the One Hundredth Anniversary of Saint Andrew's Chapter at Boston. I regret my inability to avail myself of the greatest pleasure it may ever be my privilege to enjoy on earth. God bless you and the companions who may assemble on that occasion, is the honest prayer of your companion and friend of all true Masons.

JNO. McCLELLAND.

Companion RICHARD BRIGGS, Boston, Mass.

NEBRASKA CITY, NEB., September 6, 1869.

RICHARD BRIGGS, Esq., *Boston, Mass.*

MY DEAR BROTHER AND COMPANION, — Your invitation to attend the "Centennial Celebration of Saint Andrew's Royal Arch Chapter" is at hand. We hasten to tender our sincere thanks for the kind consideration manifested, and to express regrets that we are unable to meet with you on that occasion and enjoy that fraternal greeting which is experienced only by those of the "Holy Royal Arch."

Hoping nothing may occur to mar the pleasure of that occasion,

I remain, fraternally,

JAMES W. MOORE.

GRAND LODGE OF ILLINOIS, A. F. AND A. MASONS.

OFFICE OF THE GRAND SECRETARY, SPRINGFIELD, September 6, 1869.

RICHARD BRIGGS, Esq., *Boston, Mass.*

DEAR SIR AND COMPANION, — I take pleasure in acknowledging receipt of an invitation to attend the Centennial of Saint Andrew's Royal Arch Chapter, and should take great pleasure in being present on that interesting occasion, but regret to be obliged to say that pressing duties at home will prevent my acceptance of the invitation. The time is within a very few days of the assembling of our Grand Lodge, and my official duties may on no account be neglected. With the very best wishes for yourself and the companions, I am

Fraternally yours,

ORLIN H. MINER.

SAINT LOUIS, September 6, 1869.

RICHARD BRIGGS, Esq., *Past Grand High Priest.*

MOST EXCELLENT COMPANION, — Your fraternal favor of August 20, including invitation to be present to assist in celebrating your "Centennial" of Saint Andrew's Royal Arch Chapter, came duly to hand.

I should very much like to meet the noble-hearted companions of Massachusetts, from whose hands I have received so many friendly greetings, but it is out of my power to be with you on that happy occasion.

With many thanks to you and your companions for your kind invitation,

I am fraternally yours,

MARTIN COLLINS.

GRAND COMMANDERY, KNIGHTS TEMPLARS, INDIANA.

OVERSEER'S DEPARTMENT, SHELBYVILLE, September 7, 1869.

RICHARD BRIGGS, *Chairman of Committee, &c.*

DEAR SIR AND BROTHER, — Yours, inclosing ticket of admission to the Centennial Celebration of Saint Andrew's Royal Arch Chapter at the Masonic Temple, in the city of Boston, on the 29th September, instant, is at hand.

Ever grateful for the honor you have done me by this invitation, I much regret that distance as well as the present state of my health will deprive me of the pleasure of joining you in person on the interesting occasion.

Though by necessity thus separate in body, yet there is in the principles of the Institution a union of sentiment, of interest and of heart that, while the companions of Saint Andrew's Royal Arch Chapter are celebrating around their consecrated altar the Centennial Anniversary of their organization, we at a distance can and do rejoice with them that it has pleased the common Father of all to preserve and hand down to us our noble Institution so honorable and prosperous as it is this day all over the inhabitable globe.

Accept, dear companions, in behalf of the committee of invitation, my grateful acknowledgments, and believe me as ever your brother,

WILLIAM HACKER.

GRAND CHAPTER OF ROYAL ARCH MASONS OF WISCONSIN.

OFFICE OF THE M.E. GRAND HIGH PRIEST, MILWAUKEE, August 27, A.L. 5869.

Companion RICHARD BRIGGS, Boston.

Accept for yourself and companions constituting the Committee of Arrangements of Saint Andrew's Royal Arch Chapter my cordial thanks for the honor of an invitation to attend the "Centennial" of your Chapter.

It would afford me the greatest pleasure to be present on that intensely interesting occasion; and it is with deep regret that I am compelled, by pre-existing engagements, to deny myself that enjoyment.

No century in the world's history is so replete with events of such grandeur and

interest as the one you are about to celebrate. Mankind have advanced toward the Infinite in knowledge, and have developed a power over material things so wonderful in extent as to fill all hearts with the reverential awe that inspired Moses to *put off his shoes* before the "Sacred Presence" manifest from the "midst of the burning bush."

That your Celebration will be a success is beyond a doubt, *for no New England enterprise ever failed.* And a Chapter of Royal Arch Masons whose history marks a century on Time's dial will commemorate the event in a becoming manner. Moreover, the names of those engaged in its management make "assurance doubly sure" in this behalf.

In conclusion, companions, may Saint Andrew's Royal Arch Chapter ever respond at the roll call of the centuries till the "last syllable of recorded time," and be found in her place in the Grand Convocation of the Supreme Grand Chapter in heaven.

Cordially and fraternally yours,

A. V. H. CARPENTER.

OFFICE OF THE GRAND RECORDER OF KNIGHTS TEMPLARS OF PENNSYLVANIA.

WASHINGTON, PENNSYLVANIA, September 8, A.D. 1869, A.O. 752, A.O.E.P. 72.

Companion RICHARD BRIGGS and the Companions composing the

Committee of Arrangements of Saint Andrew's Royal Arch Chapter.

COMPANIONS, — Your fraternal invitation to be present on September 29, 1869, to celebrate the Centennial Anniversary of Saint Andrew's Chapter of Boston was received per due course of mail. If my arrangements will permit, I hope to be present with you on so glorious an occasion — an occasion which speaks to our hearts of ancient memories — of the *town* of Boston — of the exaltation of the ever to be revered WARREN — of the distinguished companions who have filled the office of High Priest, many of whom are doing sacrifice in the temple on high — of the innumerable cloud of witnesses who have been enrolled upon the membership of Saint Andrew's Chapter for *one hundred* years, witnesses in behalf of the purity of our principles.

Thoughts like these crowded upon my mind when I read your invitation; and as I gazed upon the *ark*, with its *cherubim* and significant *triangle*, it reminded me that, in all probability, the founders of your Chapter placed these significant emblems together to remind those who should succeed them that God's holy law should ever be safely deposited in the *ark*, while the *cherubim* should guard the sacred deposit, and that the *triangle*, teaching the omnipotence, omniscience, and omnipresence of Jehovah, would, in all coming time, protect the *Book of the law* — his divine will to man.

Your beautiful and fraternal invitation sustains all these conclusions, and the priceless inheritance which has been so carefully and so religiously guarded by the membership of your Chapter for one hundred years corroborates the truthfulness of my remarks.

Should any unforeseen circumstance prevent my attendance, present the following sentiment in my name: —

Saint Andrew's Royal Arch Chapter of Boston: One hundred years since, its Charter was laid upon the altar of Masonry and consecrated by the peculiar rites of our Order. The consecration was accepted by Jehovah, who never permitted its sacred fire to become extinct; and this day it bears no mark of decay, because her present membership, governed by the purity and principles of their fathers, are determined, in like manner, to transmit its charter, its history, its principles, its triumph and its glory, unsullied and without a blemish, to future generations.

Fraternally and truly yours,

ALFRED CREIGH, 33°,

P.D.D.G.H.P. of Pennsylvania.

OFFICE OF GRAND HIGH PRIEST, MAXVILLE, TENNESSEE, September 11, 1869.

Messrs. RICHARD BRIGGS, N. B. SHURTLEFF, JOHN McCLELLAN, WILLIAM PARKMAN, W. W. BAKER, A. F. CHAPMAN, CHARLES W. ROMNEY, W. S. HILLS, *Committee of Arrangements for Celebrating the Centennial of Saint Andrew's Royal Arch Chapter.*

Your very courteous and fraternal invitation and ticket to myself and lady to attend and be admitted, on the occasion of your Celebration on the 29th instant, and to the oration by Companion Gardner, and to the reception of the same day, is this day received, and the compliment, we trust, fully appreciated. If not, it is only for want of capacity in us. And the only regret we feel is that it occurs on the very day of the meeting of the Most Excellent Grand Chapter of Tennessee, which necessarily forces us to forego the pleasure of meeting you in person. But, companions, be assured we will be with you in the very kindest fraternal feelings. And accept our best wishes that there may be but one feeling and spirit in your midst on that joyful day, and that the feeling flowing from the bosom of the true Royal Arch Mason.

With the greatest respect and fraternal greeting, I have the honor to thus greet your committee and the companions.

W. MAXWELL,

Grand High Priest of Royal Arch Masons in Tennessee.

Through RICHARD BRIGGS, Boston, Massachusetts.

OFFICE OF THE GENERAL GRAND HIGH PRIEST OF THE GENERAL GRAND ROYAL ARCH

CHAPTER OF THE UNITED STATES OF AMERICA, NEW-YORK, September 13, 1869.

RICHARD BRIGGS, and others, *Committee, &c.*

COMPANIONS, — I have been honored with an invitation to be present at the Celebration of the Centennial of Saint Andrew's Royal Arch Chapter, at Boston, on the 29th instant.

Should nothing occur to prevent, I hope to avail myself of the opportunity thus offered of meeting the companions of your venerable Chapter upon that interesting occasion.

With many thanks for your very kind invitation, I remain, with sincere respect,

Truly and fraternally yours,

JAMES M. AUSTIN,

General Grand High Priest, &c.

To RICHARD BRIGGS, *Boston, Mass.*

CHICAGO, September 14, 1869.

DEAR COMPANION, — The unique card of invitation to be present at the "Centennial Anniversary of Saint Andrew's Royal Arch Chapter" of your city, duly received. The occasion and the ceremonies appropriate to the same are fraught with deep and peculiar interest, not only to those possessing the right of *entree* within the mystic precincts, but to every companion throughout the land; and, were it possible, joyfully would I avail myself of the precious privilege of being present and listening to our mutual friend and companion, Gardner, who, without any doubt, will do himself justice and the occasion honor, and also of participating in the adjunctive festivities, where, I am confident, the genius of hospitality will reign in a princely fashion.

I regret exceedingly that I am compelled to let this pleasure pass me by unenjoyed, and to content myself with a pen and ink expression of my hearty appreciation of the courtesy extended to me, while I would much prefer to present myself a living, breathing testimonial of the same.

Trusting the Celebration will be worthy the occasion and of your honorable history,
I am fraternally yours,

V. L. HURLBUT.

Companion RICHARD BRIGGS.

JACKSONVILLE, FLORIDA, September 14, 1869.

DEAR SIR, — Your kind and valuable favor of the 20th August reached me at this place in due time.

You must permit me to express to you my thanks, and through you to my companions of Saint Andrew's Chapter, for the honor extended to me and through me, as I have no doubt you intended, to the companions at large of my beloved State.

This kindness I deem no trivial honor, and the circumstances by which it is attended add greater lustre to it. One hundred years since the establishment of your Chapter! What must have been the vicissitudes through which it has passed, what the reverses, what the prosperities, what the joys, what the sorrows, how many have entered upon this exalted stage of masonic life and have passed away, and yet it is Saint Andrew's Chapter of Royal Arch Masons unchanged, still laboring for the elevation of mankind, their amelioration, their joy, and peace.

These reflections make it indeed painful to me that I cannot avail myself of so glorious an opportunity for masonic enjoyment.

But, companions, my heart and affections are with you; you have my soul and sympathy, and you must permit me to express the ardent wish that your Centennial may be replete with joy and usefulness to you all, and may your roll of membership of the present and the future be transcribed to that record of the great gathering above where the Grand Omnific presides.

I am, my dear companion, yours in fraternal bonds,

DAVID JONES.

OFFICE M.E. GRAND HIGH PRIEST, GRAND CHAPTER OF KENTUCKY,

LOUISVILLE, September 15, 1869.

RICHARD BRIGGS, Esq., *Boston*.

DEAR SIR AND COMPANION, — I have to note the receipt of your favor of 20th ult., containing invitation to be present at the Centennial Celebration of Saint Andrew's Royal Arch Chapter on the 29th instant.

Anticipating it might be in my power to accept and attend, I have deferred answering till now. I find that, on account of sickness and business, it will be utterly impossible to be present. Nevertheless, I extend you my most heartfelt thanks for your cordial invitation, and am truly sorry I cannot be with you, for my heart beats truer and stronger when with the brethren of the "mystic tie."

Wishing you a grand success—as I know it must be when the Craft of "Boston take a hand"—and that the great motto of our beloved Order may be impressed deeply on every heart,

I am fraternally yours,

R. G. HAWKINS, *Grand High Priest*.

OFFICE OF GRAND SECRETARY, FREE AND ACCEPTED MASONS,

NASHVILLE, September 15, 1869.

RICHARD BRIGGS, *Boston, Mass.*

DEAR SIR AND COMPANION, — The Grand Chapter of Tennessee meets on the 29th instant, in consequence of which I am obliged to deprive myself the pleasure of participating in the proposed Centennial Celebration of Saint Andrew's Royal Arch Chapter.

Very truly and fraternally,

JOHN FRIZZELL.

NEWBURYPORT, September 16, 1869.

RICHARD BRIGGS, Esq., *and Committee of Arrangements*.

Allow me to thank you for your fraternal and polite invitation to be present at the Centennial of Saint Andrew's Royal Arch Chapter, on the 29th of September.

I regret extremely that I shall not be able to be present on this most interesting occasion. My health must be my apology for my absence.

Yours very respectfully and fraternally,

R. S. SPOFFORD.

OFFICE OF THE SOV. G. INST. GEN. & G. CHANCELLOR, SOUTHERN JURISDICTION, U.S.A.,

ORIENT CHARLESTON, S.C. WASHINGTON CITY, September 18, 1869.

RICHARD BRIGGS, Esq.

MY DEAR SIR AND BROTHER, — I have the honor to acknowledge the receipt of your kind invitation to attend the Celebration of the Centennial of Saint Andrew's Royal Arch Chapter on the 29th inst.

On the receipt of that invitation, nearly a month ago, I had a strong hope that it

might possibly be in my power to be present; and that hope lingering with me, I have suffered the invitation to lie on my table unanswered to this time.

I find now that it will not be possible for me to leave the city, and therefore forego the great pleasure that it would give me to be with you.

Judging from what I have experienced of Boston masonic hospitality, I shall miss a great deal, for, *in that line*, Boston is always a little ahead of any other place I have ever visited; and, in saying this, I do not intend to detract from the hospitalities I have enjoyed elsewhere. Where all do *well*, a *comparative* is certainly allowable.

You have my best wishes for a joyous and jovial reunion; *that darkness may be made light before you, and crooked things straight*, and that the *rough and rugged road* of life may, for at least that evening, be strewn with flowers.

With my fraternal regards to all the companions who may be there assembled, I am

Faithfully and fraternally yours,

B. B. FRENCH,

Grand High Priest of the Grand Royal Arch Chapter, District of Columbia.

HALIFAX, NOVA SCOTIA, September 20, 1869.

MY DEAR SIR AND COMPANION.

I received your kind invitation for celebrating the Centennial of Saint Andrew's Royal Arch Chapter on 29th instant, and thank you all *most sincerely for the compliment*; but, not receiving the invitation only on the 16th, was previously engaged to go to Canada on particular business. I regret this exceedingly, as nothing would give me more pleasure than to be with you on that occasion. Should I visit Boston on my return from Canada, will call and pay my respects to yourself and companions,

And remain, with kind regards, yours sincerely and fraternally,

A. KEITH, *Grand Master,*

Grand Superintendent of Royal Arch Masonry.

Companion RICHARD BRIGGS, Esq., Boston.

OFFICE OF GRAND SUPERINTENDENT OF CANADIAN ROYAL ARCH MASONRY FOR THE

PROVINCE OF NEW BRUNSWICK, SAINT JOHN, September 22, 1869.

RIGHT EXCELLENT COMPANION.

I have the pleasure to acknowledge receipt of your kind invitation to myself and wife for the reception in celebration of the Centennial of Saint Andrew's Royal Arch Chapter, and regret exceedingly that a business engagement — an arbitration matter in reference to one of our railways — will prevent us from enjoying the pleasure that we would have had, had I not been engaged in this matter.

Thanking you for your courtesy, and wishing Saint Andrew's Chapter a continuance of that prosperity which it has in such a marked degree heretofore enjoyed, believe me

Fraternally in the bonds of our Order,

ROBERT MARSHALL,

Grand Superintendent New Brunswick.

Right Excellent RICHARD BRIGGS, Esq., Chairman Committee, Boston.

THE GRAND MASTER OF MASONS IN RHODE ISLAND,
OFFICE AT PROVIDENCE, September 23, 1869.

RICHARD BRIGGS, Esq., *Committee, &c.*

DEAR SIR AND M.E. COMPANION,—I thank the Committee of Arrangements for Celebrating the Centennial of Saint Andrew's Royal Arch Chapter for their kind invitation to be present on that occasion, and unless prevented by circumstances beyond my control, I shall be present at the time appointed.

Yours, very truly and fraternally,

THOMAS A. DOYLE,
Grand High Priest of Rhode Island.

INDIAN HILL FARM, NEAR NEWBURYPORT, September 27, 1869.

MY DEAR SIR.

I am late in accepting the kind invitation to attend the Centennial Celebration of Saint Andrew's Royal Arch Chapter, but as it happens on the day of our County Cattle Show, I have not been able until this afternoon to be sure that I could be absent from home. I am glad to know that I can be with you in the evening, if not in the afternoon.

Fraternally and respectfully yours,

BEN: PERLEY POORE.

RICHARD BRIGGS, Esq.

NEW YORK, September 28, 1869.

RICHARD BRIGGS, Esq.

MY DEAR SIR AND BROTHER,—I am very much obliged to you for your cordial and fraternal invitation to join with you at the Celebration of the Centennial of Saint Andrew's Chapter to-morrow; and nothing could give me more pleasure than to meet the host of noble companions whom that event will bring together; but I must reluctantly deny myself this gratification. My health, which has suffered severely during the whole season, is still so doubtful that I dare not venture upon the journey and the excitement of such a celebration. I am still quite feeble, and will need, perhaps, several weeks of repose for entire recuperation. But I shall be with you in spirit; and you will please say to the companions that I earnestly hope that their successors, a hundred years hence, will renew the ceremony, not forgetting those who have gone before them and left them the grateful inheritance of such an institution. For yourself, my dear sir and brother, hold me

Ever fraternally yours, &c.,

W. GILMORE SIMMS.

OFFICE OF THE GRAND HIGH PRIEST OF THE GRAND CHAPTER OF ALABAMA,
MOBILE, September 30, 1869.

RICHARD BRIGGS, Esq., *Chairman of Committee of Arrangements.*

DEAR SIR AND COMPANION,—Your favor of the 12th of August, inclosing card of admission and invitation to be present at the Centennial Celebration of Saint Andrew's

Royal Arch Chapter, came to hand during my absence in Mississippi, from whence I returned on yesterday. Though too late, yet I would deem it a breach of courtesy not to reply. You will therefore please accept my grateful acknowledgments for the honor conferred, for the occasion is one which would have afforded me infinite pleasure, had it been in my power to have been present and hear the history of probably the *oldest* Chapter in existence on our continent, as well as the origin and history of Royal Arch Masonry generally, as now organized, detailed by so able an orator as I see announced for the occasion, as it could not have failed to be listened to with deep interest by every lover of the Order. When the address is published, may I hope to receive a copy. And now for the honor you have conferred, permit me, as their Grand High Priest, to tender to you and the companions of Massachusetts the fraternal greetings of the companions of Alabama. May the true principles of our beloved Order ever continue to unite and bind us stronger and stronger in fraternal bonds, as long as water flows and grass grows.

Fraternally,

PELEG BROWN, *Grand High Priest of Alabama.*

Letters of acceptance and congratulation were also received from the following distinguished companions:—

BENJAMIN DEAN, BOSTON, MASS.

WENDELL T. DAVIS, GREENFIELD, MASS.

C. J. DANFORTH, BOSTON HIGHLANDS, MASS.

REV. JOHN W. DADMUN, WINTHROP, MASS.

HON. J. P. FOLSOM, LOWELL, MASS.

WILLIAM B. BLANDING, PROVIDENCE, R. I.

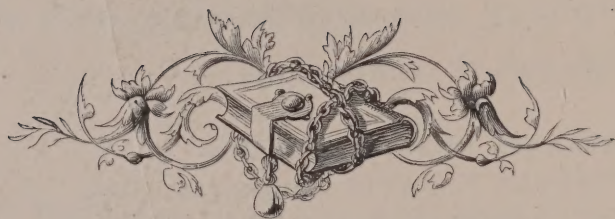
F. A. PIERCE, BOSTON, MASS.

WILLIAM F. SALMON, LOWELL, MASS.

CHARLES EDWARD POWERS, BOSTON, MASS.

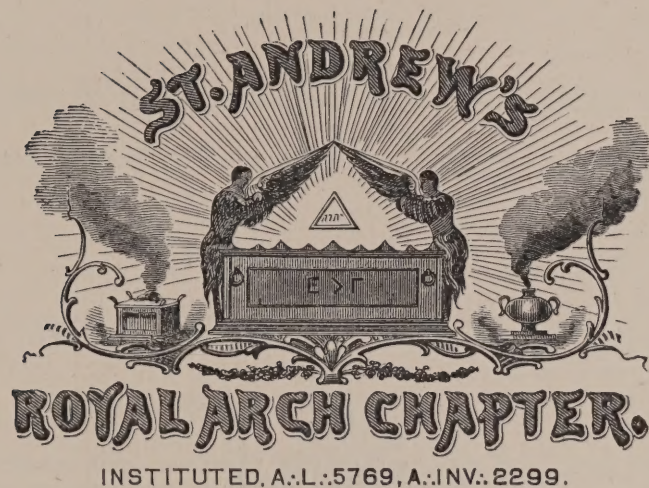
CHARLES A. WELCH, WALTHAM, MASS.

ZEPHANIAH H. THOMAS, JR., CAMBRIDGE, MASS.



CENTENNIAL

OF



AT

MASONIC TEMPLE,

Wednesday, September 29, 1869,

AT 4 O'CLOCK, P. M.



AFTERNOON CEREMONIES.

I.

OPENING.

The Committee of Arrangements were appointed by the High Priest to wait upon the invited guests and introduce them into the Chapter.

II.

ADDRESS OF WELCOME AT THE RECEPTION OF GRAND OFFICERS AND GUESTS,

By M.E. A. F. CHAPMAN, H.P.

Most Excellent General Grand High Priest of the General Grand Royal Arch Chapter of the United States of America; Most Excellent Grand High Priest of the Grand Royal Arch Chapter of the Commonwealth of Massachusetts, and Companions, representatives of your several Jurisdictions.

You are all especially welcome on this historic day; a day about to become immortal in the annals of Freemasonry, but more especially in those of Royal Arch Masonry. One hundred years ago, the Arch of Saint Andrew's Royal Arch Chapter was formed in this city for the welcome and reception of candidates; to-day, another Arch is formed, which spans a century of time, and beneath its lustrous crown Saint Andrew's Chapter, with fraternal regard, receives you as the honorable heads and representatives of honorable bodies, and with gladness welcomes you to her freest hospitalities. For a hundred years, Companions, and through various degrees of fortune, men have been accustomed to come into and go out from her sanctum sanctorum with full confidence that their coming would be hailed with pleasure, and that in their going they would carry the best wishes of their Companions and the Chapter with them.

And now, in her venerable age and mature experience, and on this centennial day, she opens wide her arms to give her children welcome. With equal alacrity and regard she has bidden you come to be witnesses of and participators in her prosperous and comely joy; her wish and desire are to welcome you as her own to her sacred sanctuary. Within its white vail abideth Love, Harmony and Peace; with these she unites us by the sweetest, truest touch of nature that makes us all akin; be you therefore not only with us, but of us; being of our faith, be of our household also, for you are very, very welcome. Be seated, Companions, and at home with us.

III.

READING OF THE CHARTER,

By EX. COMP. WILLIAM PARKMAN.

To all the Exalted and Enlightened under the Canopy of Heaven, wheresover assembled or dispers'd,

THE GRAND ROYAL ARCH CHAPTER IN AND FOR THE STATE OF MASSACHUSETTS

SENDETH GREETING :

BE IT KNOWN, That in pursuance of the powers vested in us, by the Constitution of the General Grand Royal Arch Chapter of the Northern States of America, and for sundry good and sufficient Reasons and Causes, us thereunto moving, and being first fully informed of the good moral character, and reposing special trust and confidence in the Masonic Abilities of the following Companions of this Degree, all resident in, or near to the Town of Boston, in the County of Suffolk, in the State aforesaid, already congregated in a Chapter of Royal Arch Masons, and known and distinguished by the name of SAINT ANDREW'S CHAPTER, have appointed and confirmed, and do by these presents approve and confirm WILLIAM McKEEN, JOHN JENKINS, BENJAMIN HURD, Jr., JOHN CADE, THOMAS DAKIN, JOSHUA EATON, WILLIAM WILLIAMS, EDWARD RUMNEY, BENJAMIN SMITH, Jr., BENJAMIN JAMES, HENRY FOWLE, WILLIAM B. EATON, JOHN SOLEY, Jr., WILLIAM WOART, JAMES HARRISON, EDMUND BOWMAN, EDWARD BELL, JOHN LAMSON, JOHN RAYMOND, FREDERICK ENSLIN, ALEXANDER ORROK, HEZEKIAH HUDSON, JONATHAN LORING, Jr., WILLIAM BLAKE, JOSEPH TUCKER, THOMAS O. LARKIN, SAMUEL BILLINGS, SAMUEL BRADLEY, PATRICK FLETCHER, EDMUND HOLDEN, JOSEPH SMITH, HENRY PURKITT, SETH SWEETSER, DAVID STANWOOD, and ASAHEL BIGELOW, together with all and every their regular associates, Companions, and successors, in their rights and privileges, as a Chapter of Royal Arch Masons, by the Name and title of SAINT ANDREW'S CHAPTER, No. 1, to take rank and precedence from the twenty-eighth day of August, in the year of our Lord, 1769, and we do hereby authorize them, the said William McKeen and others, or any nine of them, to continue from time to time, and at all times hereafter, to open and hold a Chapter of Royal Arch Masons in the said Town of Boston, and to exalt, at their discretion, any Master Mason to the Degree of Royal Arch Mason, and for that purpose to open and hold Lodges of Mark Masters, Past Masters, and Most Excellent Masters, agreeably to the ancient usages and customs of Royal Arch Masons, and also to make and establish any good and wholesome Bye-Laws and Regulations for the Government of said Chapter and Lodges, so always as such Bye-Laws and Regulations are not contrary to the Constitution of the said General Grand Royal Arch Chapter, or of this Grand Royal Arch Chapter, and the same at pleasure to alter or repeal, and further, to order and establish such dues, penalties, and fees for the admission of Candidates and

Members, as to them or the major part of them and their associates shall deem meet and proper.

And we do hereby enjoin upon the Companions of said Chapter, that they or any number of them do not at any time hold any private meetings or assemblies, for masonic purposes, except in the presence of the High Priest, King, and Scribe of the said Chapter for the time being, or of one of them, or a Companion of their or either of their appointment; and further that they strictly and regularly pay or cause to be paid annually, to this Grand Chapter, all their lawful dues, by the hands of their High Priest, King, and Scribe, or their Proxies, and it is hereby absolutely required of the said High Priest, King, and Scribe for the time being, that they attend regularly either in person or by their Proxies, at all regular communications of this Grand Royal Arch Chapter.

IN TESTIMONY WHEREOF we have hereunto set our Names, and affixed the Seal of the said Grand Chapter, and caused the same to be attested by the Grand Secretary this fourteenth day of February in the year of Masonry Five thousand and eight hundred.

BENJAMIN HURD, Jr.,
G. H. Priest.

JONATHAN GAGE,
D. G. H. Priest.

JAMES HARRISON,
G. King.

JOSHUA GREENLEAF,
G. Scribe.

[SEAL]

WILLIAM WOART, *G. Secretary.*

IV.

“JUBILATE DEO.”

MASONIC CHOIR.

V.

ADDRESS TO THE CHAPTER,

By A. F. CHAPMAN, M.E. HIGH PRIEST.

COMPANIONS OF SAINT ANDREW'S CHAPTER,—In arranging for the Centennial Celebration, your committee thought it wise to have the graver portion of the programme performed in the afternoon, reserving the more social features for the evening. Having now arrived at the time when we are to share alike in the result of our labors, we shall proceed with confidence to their completion. The noiseless, ceaseless foot-fall of time has marched along this solemn hour; it marks the completion of a period within

which three generations have been called "to that bourne from whence no traveller returns"; none are left to tell of their experience at its beginning, yet infinite grace and mercy have been granted through all the years of its duration. The God of our fathers is still gracious and merciful. Let us all, now, at the end of one century and the beginning of another, reverently invoke his blessing.

VI.

P R A Y E R ,

By THE CHAPLAIN, REV. COMP. JOHN P. ROBINSON.

Adorable and Everlasting God, the Creator and Preserver of all mankind, who from thy throne in the heavens dost behold all the dwellers upon earth, and hast the hearts and the wants of all thy creatures before thee; we implore thy favor and blessing upon all who are here assembled with us on this honored occasion. We praise thee as the God whom our fathers trusted; the God whose protecting arm preserved the Institution to which we belong through many and great perils. May this Chapter ever be under thy special care and protection. Continue to be our shield and buckler, that we, surely trusting in thy defence, may not fear the power of any adversaries. May we remain united and happy, and ever rejoice in thy love and favor. May a review of thy mercies which have been over Saint Andrew's Royal Arch Chapter from generation to generation, and sustained our fathers through weakness, and trial, and much tribulation, support and comfort us. May their bright example of charity, virtue, and godly living encourage us to be faithful, and to let our light so shine before men that, whether our future be prosperous or adverse, Masonry may be honored, and our enemies constrained to testify to our upright conduct, and our works of mercy, and our labors of love. And now we beseech thee to let thy blessing be upon us in the commemorative services of this Centennial day. Be pleased to direct us in all our doings, and further us with thy continual help, that in all our work begun, continued, and ended in thee, we may glorify thy holy name, and finally by thy mercy obtain everlasting life. Amen.

VII.

CENTENNIAL ODE,

WRITTEN FOR THE OCCASION BY COMP. WILLIAM T. ADAMS,

Was very finely sung by Companions M. W. WHITNEY and H. C. BARNABEE, alternating in solo parts.

HAIL, Mystic Art! from ages gone,
In triumph to the present borne,
Thy years in centuries still roll on
While Time's vast wrecks the mighty mourn.
Hail, Mystic Art! whose altar's blaze
Grand Masters saw in ancient days;
Hail, Mystic Art! whose altar's light
Still flames before our wondering sight.

The Temple, built by God's command:
The kingly craftsmen, widow's son,
And all the vast masonic band
That reared its stately walls, are gone.
Glory to God! the Art still lives;
Light to the faithful still it gives;
Faith, Hope, and Charity proclaims;
Honors and loves its hallowed names.

A hundred years are but a day,
O Mystic Art! in thy long line;
But, glorying in our years, we lay
Our Century on thy ancient shrine.
Take up the Wreath of Years we give,
O Mystic Art! and let it live,
Garnered with ages past, to bloom,
Like the acacia, o'er our tomb.

Beneath the mighty Mystic Arch,
That joins the Present and the Past,
The ages still shall grandly march,
The Arch shall ages yet outlast.
Truth ever mighty must prevail,
Light to the faithful ne'er shall fail;
Then, dare we, in this vale of tears,
Pledge thee another Hundred Years.

The High Priest then introduced the Orator as follows :

COMPANIONS AND GUESTS, — Among the most pleasant duties which devolve upon me is that by which I have the honor to introduce to you a distinguished and much respected Companion, one of whose fame you have often heard as a wise and accomplished Mason. I am sure that it needs no praise of mine to commend him to your greater esteem ; but, wherever and whenever effective Masonic labor is to be done, or a word needs to be fitly spoken, he among the ready is ever readiest found. I now present to you the orator, Companion William Sewall Gardner, M.W. Grand Master of the Grand Lodge of Massachusetts.

VIII.

ORATION.

M.E. HIGH PRIEST AND COMPANIONS OF SAINT ANDREW'S ROYAL ARCH CHAPTER.

We have assembled to celebrate the one hundredth anniversary of a Society first organized when Massachusetts was a Province of Great Britain, when George the Third was the Sovereign King, and when Hutchinson, of historic fame, was Governor, appointed by the Crown to serve his royal master in this distant Colony.

To fully comprehend the wonderful changes which have taken place within the last one hundred years, — in the arts and sciences, in the manner and means of locomotion, in machinery, in governments, the explorations made of wild wastes of territory upon this continent, — recall to mind that the year 1769 ushered into life Napoleon and Wellington, the great naturalist Cuvier and the philosopher Humboldt (whose centennial has just been celebrated with equal enthusiasm in America and in Europe), Chateaubriand, the poet, and Brunel, the engineer, Mohammed Ali, the famous Pasha of Egypt, Huskisson, the celebrated English statesman, and DeWitt Clinton, the American statesman and patron of Masonry. It was a year in which Junius wrote, and Arkwright, with his spinning-jenny, revolutionized the manufacture of fabrics, — a year in which the wilds of Kentucky were first explored by the daring and courageous Daniel Boone, and in which, here in Boston, the first murmurs of freemen against tyranny were heard, which resulted a few years later in the revolutionary struggle with Great Britain, the independence of America, and the birth of a nation. The anniversary which we celebrate is also the three hundredth of the birth of Harvey, the discoverer of

the circulation of blood ; the four hundredth of Machiavelli, and the thirteen hundredth of Mohammed.

Sixty-nine has been called a magical number, and the curious may find in it (as well as in the combination of the figures 1769 and 1869) much which is attractive to the Royal Arch Mason, to whom the triangle, with its three mystical sides, is an emblem of much significance.

The lapse of a century brings us to consider the history of a branch of the great fraternity of Freemasonry which, in its progress, has kept pace with the advancing tread of civilization. Wherever man has gone, carrying with him the arts and sciences, the family and the school, there Freemasonry has quickly followed, until now the altars of the Craft blaze in almost every town and city which have sprung up over all the continent between the Atlantic and the Pacific.

Within the last one hundred years, Masonry has expanded into different grades and rites, and among them all in some form is found the degree of the Royal Arch. Its origin is doubtful, and its pretension to great antiquity is at least subject to argument. The day has gone by when it was considered heresy to question the fact that the Temple of Solomon was the birthplace of Masonry, and it is no longer considered treasonable to discuss the probable origin of our rites and ceremonies, and to let in the clear noonday sun upon our history.

Leaving those attractive flowery fields of Philosophy and Fancy which this occasion makes so inviting and tempting, let us examine the history of the Royal Arch.

In the year 1717, there was, in the ancient city of York, in England, a body of Masons whose existence for all practical purposes had ceased. It was known by the name of the Grand Lodge of York, and claimed jurisdiction throughout England. But this body had fallen into such decay, that in this year four Lodges assembled in London, and formed what they called the Grand Lodge of England, recognizing as still existing the Grand Lodge of York, to which they gave the title of Grand Lodge of all England.

The Constitution which the new Grand Lodge formed took cognizance of the three degrees of Craft Masonry only, and there is the strongest evidence for asserting that these three degrees composed the extent of their masonic knowledge. The Constitution provided that the first degree only could be conferred by the subordinate Lodges, reserving to the Grand Lodge the sole right to confer the second

and third. It also declared that no Lodge could be held without a charter from some Grand Lodge. The Constitution and Ancient Charges were published by Anderson in 1723.

Soon after the organization of the London Grand Lodge, disputes of various kinds arose among the brethren. Lodges or assemblies of Masons were convened (as was the custom formerly) in contravention of the Constitution, in which the degrees of Fellow Craft and Master Mason were conferred. The persons to whom these degrees were given attempted to visit the regular Lodges, but were denounced as imposters, and the Lodges in which they were made as clandestine.

Disputes concerning the authority of the Grand Lodge to make such regulations arose. The brethren continued to disregard the directions and control of the Grand Lodge, until, in 1739, formal complaint was laid before it. The brethren complained against at this time grown bold in their opposition, questioned the legality of the London Grand Lodge, contending that but four Lodges had assisted in its formation, whereas five were necessary. They persisted in their assemblies, and openly set at defiance the Constitution and authority of the Grand Body. Compelled at last to assert its power, the Grand Lodge proceeded summarily against the violators of its Constitution, declared them to be illegitimate, and forbid their communing with the brethren; and the better to carry out its purposes, and to prevent them from entering the Lodges, made some changes in the ritual, which were declared imperative upon all its subordinate Lodges to follow.

The expelled Masons immediately took advantage of these irregularities, formed themselves into a Grand Lodge, claimed to be the successors of the Grand Lodge at York, and to act under the Ancient York Constitutions. They called themselves "Ancient Masons" and "Ancient York Masons," and denounced the members of the London Grand Lodge and adherents as "Modern Masons." Without going into the minute details of this unfortunate controversy, it is sufficient to state generally that the schismatic Grand Lodge acquired strength and influence, both in England and beyond seas, gained the sympathy and finally the recognition of the Grand Lodges of Scotland and Ireland, and divided the Craft the world over with the contest between the Ancient and the Modern Masons, until, in 1813, it was finally settled in England by a solemn act of Union, which resulted in the United Grand Lodge of England, the terms of which pronounced that "pure Ancient Masonry consists of three degrees, and no more, viz.: those of the Entered Appren-

tice, the Fellow Craft, and the Master Mason, including the Supreme Degree of the Holy Royal Arch."

Soon after the Ancients asserted their independence, they claimed that their ritual was grand, imposing, and ancient, and that they conferred a fourth degree, called the Holy Royal Arch, of which the Modern Masons were ignorant.

In 1756, Lawrence Dermott, the Grand Secretary of the Ancients, and afterwards Deputy Grand Master, published his *Ahiman Rezon*, or book of Constitutions, wherein he proclaimed that the Masons of Ireland, Scotland, and the Ancient Masons of England, have the same customs, usages, and ceremonies; and that the Modern Masons in England differ materially, not only from the above, but from most Masons in all parts of the world. He asserted that "Ancient Masonry consisted of four degrees," the Apprentice, Fellow Craft, and the sublime degree of a Master; and a brother being well versed in these degrees, and otherwise well qualified, "is eligible to be admitted to the fourth degree, the Holy Royal Arch." He also states that "until within these few years this degree was not conferred on any but those who had been a considerable time enrolled in the Fraternity."

In this book, he inserts a prayer which is claimed to have been repeated in the Royal Arch Lodge at Jerusalem. He also severely denounces one whom he calls a certain evil designer, and relates his misfortunes, whereupon he says: "This is the case of all those who think themselves Royal Arch Masons, without passing the chair in regular form, according to the ancient custom of the Craft. To this I will also add the opinion of our Worshipful Brother Doctor Fifield D'Assigney, printed in the year 1744. Some of the Fraternity (says he) have expressed an uneasiness at this matter being kept a secret from them (since they had already passed through the usual degrees of probation). I cannot help being of the opinion that they have no right to any such benefit, until they make a proper application, and are recognized with due formality. And as it is an organized body of men who have passed the chair, and given undeniable proofs of their skill in architecture, it cannot be treated with too much reverence; and more especially since the characters of the present members of that particular Lodge are untainted, and their behavior judicious and unexceptionable, so that there cannot be the least hinge to hang a doubt on, but that they are most excellent Masons."

The reference here made by D'Assigney is undoubtedly to the Royal Arch. Findel, in his elaborate history, says Fifield D'Assigney wrote a book in 1743,

which is now not known, wherein he very much recommends a higher degree, which was nearly related to the Scotch degrees known on the continent, and that he had in vain sought the book in the British Museum.

All doubt, however, in regard to this book has disappeared, for in the latter part of the year 1867 Br. William James Hughan discovered what is now considered to be a unique copy, and in the London *Freemason's Magazine* he has published copious extracts from it. It is entitled "A serious and impartial inquiry into the cause of the present decay of Freemasonry in the kingdom of Ireland," etc., etc., by Fifield D'Assigney, M.D., printed at Dublin, 1744. The book was published by subscription, and Lawrence McDermott, supposed to be the same as Lawrence Dermott, was one of the subscribers.

In reference to the Royal Arch, he says: "As the landmarks of the Constitution of Freemasonry are universally the same throughout all kingdoms, and are so well fixed that they will not admit of removal, how comes it to pass that some have been led away with ridiculous innovations, an example of which I shall prove by a certain propagator of a false system some few years ago in this city, who imposed upon several very worthy men, under a pretence of being Master of the Royal Arch, which he asserted he brought from the City of York; and that the beauties of the Craft did principally consist in the knowledge of this valuable piece of Masonry. However, he carried on his scheme for several months, when his fallacious art was discovered by a brother of probity and wisdom, who had some small space before attained that excellent part of Masonry in London, and proved that his doctrine was false, whereupon the brethren justly despised him, and ordered him to be excluded from all benefits of the Craft."

This book contains the first reference to the Royal Arch Degree which has yet been found either in print or manuscript, and, fairly considered, states that the Royal Arch was known in London about the year 1740. Most thorough examination of the records, papers, and documents at York, by Brs. Findel and Hughan, has failed to discover any allusion to the Royal Arch, or the slightest evidence of its existence there.

The Royal Arch Degree is said to have originated among the British Royalists, and to have been manufactured by the Chevalier Ramsay. The Scotch Kilwinning Masons, in 1736, claimed to have saved from oblivion many higher degrees in Masonry, and Dove, of Virginia, asserts that from these Ramsay must have taken his

Royal Arch. Laurie, in his History of the Grand Lodge of Scotland, says : " M. Reghillini de Schio distinctly states that it was invented by the Scotch Chevalier Ramsay, who, he says, created a new rite of the three symbolical degrees, and added four others founded upon new institutions and doctrines, — the last of the seven being the Royal Arch, and the emblem by which the church is always symbolized."

In 1747, or, as Findel says, in 1745, the Chapter of Arras was constituted by the Prince Pretender, Charles Edward Stewart, where the degrees of Ramsay were cultivated. The Chapter was afterwards removed to Paris.

In Scotland, the Stirling Royal Arch Chapter record commences in 1743, and Laurie says there is no evidence of the Royal Arch in Scotland prior to that date. Dr. John Pearson Bell records 1740 as the date when the Royal Arch was instituted. Dr. George Kloss fixes the date of the introduction of the Royal Arch into England in the year 1744.

There is no authority for stating the exact time when the Royal Arch was introduced into Ireland. But as Dermott was an Irishman, having direct communication with Masons of his native land, and exercising great influence over the Grand Lodge of Ireland, it is more than probable — especially if it is true, as asserted, that the brethren of influence among the Ancients were Irishmen, and originally sympathized with the party of the Pretender — that the Royal Arch was introduced into Ireland contemporaneously with its appearance in England and Scotland.

In December, 1736, Ramsay was Grand Orator of the Grand Lodge of France, and in 1740 he came to England. From all the authorities consulted, and by the strong preponderance of evidence, it would seem that Ramsay invented the Royal Arch Degree, and that between 1728 and 1743, probably in the year 1740, in the interest of Charles Edward the Pretender, he brought over to England several new degrees, among which was one called the Royal Arch; that he first offered these degrees to the London Grand Lodge, and upon its refusing to accept them, that he tendered them to the Ancients, and that Lawrence Dermott thus became possessed of the groundwork of his fourth degree. Dermott was an indefatigable opponent, and he early saw, in the contest which he was waging with the London Grand Lodge, the immense advantage which this new degree would give to the Ancients. The ritual adopted was not identical with Ramsay's, but it bore

marks of his work ; and Oliver says, in his day, the English ritual still embodied some of the details of Ramsay's Royal Arch.

Under the system of the Ancients, "the members of a Grand Lodge and of all warranted Lodges had the right to exercise all degrees of the Ancient Craft, and consequently the Royal Arch ; but no Masons of any denomination could hold any Lodge without a warrant for the place where held."

Lodges, when conferring the Royal Arch, were usually denominated Royal Arch Lodges, although Dermott declared that "every regular and warranted Lodge possesses the power of forming and holding meetings in each of these several degrees, the last of which, from its pre-eminence, is denominated a Chapter."

Anderson, in his Constitution, uses the word Chapter and Grand Chapter, but only in reference to the assembly of the members of the Lodge or Grand Lodge, and as a word synonymous with Lodge. It has no allusion to the Royal Arch, or to any assembly of Masons of a higher or different grade than Master Masons.

The only evidence beyond mere assertion which I have been able to find of the existence of the Royal Arch prior to Ramsay, comes from the *Freemasons' Manual* by Jeremiah How, published at London, 1865. In chapter 18 of this book, which treats of the Ancient Accepted Rite, he says : "We quote from the archives of the Grand Lodge of London, among the Constitutions and Laws approved on Saint John's Day, 1721, by the Duke of Montagu, G.M., and the Grand Lodge, printed at Brussels in 1722, the 37th clause, which enacts : 'all the Masters of Lodges, Knights Elected Kadosh, Superintendants Knights of Palestine, Princes of Jerusalem, Masons of the Secret, Elus, Eccossais, Knights of Saint Andrew, Ancient Masters of the Royal Arch, Officers of the Grand Lodge, Masters, Companions, and Apprentices, and all Masons in general, are expressly commanded to acknowledge and recognize these present statutes, regulating all the privileges of the Grand Elected Knights K.H. to act in perfect conformity therewith, under penalty of nullification of their proceedings, of suspension, and having their meetings interdicted, either temporarily or in perpetuity, of the Lodges which act in opposition to, or which knowingly act contrary thereto ; the Grand Lodge having the sole power to diminish the aforesaid proceedings.'"

It is needless to say that this declaration is surprising, inasmuch as such students in Masonry as Preston, Oliver, Kloss, Findel, and Hughan, not to mention

others of great celebrity, make no reference to this book, nor to the wonderful statement which it contains.

The Anderson Constitutions were approved by the Grand Lodge on Saint John Baptist's Day, 1721, but they have no reference or allusion to the 37th clause which How says they contained. The entire statement is contrary to the universally received opinion in regard to the Royal Arch (for this degree is the only one we are now considering). As late as 1758, the officers of the London Grand Lodge denied all knowledge of this degree. Thomas Manningham, Deputy Grand Master, in a letter of July 12, 1757, to Br. Saner, S. Grand Warden of the Grand Lodge of the Netherlands, asserts that "we know of but three degrees, Master, Fellow Craft, and Apprentice." He says, however, "among some of our *lowest* brethren I found and heard of such irregularities. With perfect right I call them irregularities, because they differ so much from our common usages, and are so full of innovations that in course of time the old landmarks will be removed. All these innovations have been made within a few years; and I believe the brethren will not be able to find a Mason who knew anything of these forms twenty years ago, nay, even ten years ago." He also says that a Mason ninety years old, with whom he lately conversed, who was made a Mason in youth, probably not far from the year 1690, assured him "that he never saw other ceremonies performed, nor other words spoken but those known to us all."

Oliver is emphatic in his declaration that the Moderns had no Royal Arch in 1758, and that the Ancients fabricated the degree. In view of all the evidence, the statement of How requires stronger proof than he has given us.

The Ancients with their Royal Arch made such progress, that in 1779, under the Grand Mastership of Dunckerley, the London Grand Lodge changed the Master Mason's word, or transferred it, and made the Royal Arch a part of its regular work. And at the Union in 1813, as has been stated, it was recognized as included in Craft Masonry.

The Ancient system of work was favored by the Grand Lodges of Scotland and Ireland, and soon the schism was introduced into America. As early as 1758, Lodge No. 3 at Philadelphia worked as a Chapter, conferring the Royal Arch in communion with a military Chapter working under a warrant No. 351, granted by the "Grand Lodge of *all* England."

In 1767, the degrees of Perfection of the Scottish Rite were conferred at

Albany, New York, among which was the Royal Arch of that Rite, sometimes called the "Ancient Royal Arch of Solomon."

In 1733, the Grand Lodge of England commissioned Henry Price, of Boston, as Provincial Grand Master of New England, and Lodges were established in the town of Boston, then and for many years after one of the most important military and naval posts of England upon this continent. The two Grand Lodges of England, and of Scotland, and Ireland, were in the habit of establishing military Lodges in the royal regiments, and it is a fact well known that the regiments stationed at Boston had warranted Lodges attached to them. Through these Lodges, as well, probably, as through Masons coming from Great Britain to Boston, the schism between the Grand Lodges of England spread to New England, and the names of Ancient and Modern Masons became terms of reproach and of honor here in Boston. Prior to 1756, there were several Ancient Masons in Boston, some of whom were not unlikely made in the military Lodges. These brethren attempted to visit the Lodges established under the Provincial Grand Lodge, but were denied admission, declared to be irregular, and all fellowship was refused them. Under this state of things, they applied to the Grand Lodge of Scotland for a Charter, and on the 13th of November, 1756, a warrant was granted by the name of Saint Andrew's Lodge, No. 82. This Charter is substantially in form like the one now used by the Grand Lodge of Massachusetts, and grants to the petitioners "and their successors full and ample power to meet, convene, and assemble in a regular Lodge, to enter and receive Apprentices, pass Fellow Crafts, and raise Master Masons." There is no allusion in the Charter to the Royal Arch, nor to any other degrees than those specified above. The establishment of Saint Andrew's Lodge in Boston did not remedy the difficulty, although the brethren of this Lodge did everything in their power to promote friendly and fraternal relations with the members of the Modern Grand and subordinate Lodges. As late as 1766, a committee of Saint Andrew's, in a letter to the Grand Master of Scotland, complained that "the Grand Lodge declared that the persons named in Saint Andrew's Charter were not, at the time of their constitution, Masons, but were irregular Masons; that they had at different times applied to the Grand Lodge for liberty to visit the Lodges under its jurisdiction, but have been refused, and members prohibited from visiting this irregular Lodge."

The Ancients soon retaliated, and in 1768 they voted to keep the Feast of

Saint John the Evangelist, and that none vulgarly called Modern Masons be admitted to the Feast.

Convinced that it would be utterly impossible to live on fraternal terms with the Modern Masons of Boston, they determined to strengthen themselves by the establishment of a Provincial Grand Lodge. Accordingly, on Saint Andrew's Day, 1768, Joseph Warren being Master, they voted: "There be a committee appointed of seven to take into consideration the expediency of applying to the Grand Lodge of Scotland for a Grand Master of Ancient Masons in America, and to confer with such committees as shall be appointed by the other Ancient Lodges now in town."

The following month, the committee reported favorably to the project, and proposed as officers: Joseph Warren, of Saint Andrew's Lodge, No. 82, for Grand Master; Br. Jeremiah French, of the jurisdiction of Ireland, No. 322, for Grand Senior Warden; and Br. Thomas Musgrave, of the Duke of York's Lodge, No. 106, for Junior Grand Warden. The petition to the Grand Lodge of Scotland was from four Lodges of Ancient Masons, viz.: "Saint Andrew's, 82, Registry of Scotland; Duke of York's, 108, Registry of Scotland, held in 64th Regiment of Foot; Lodge No. 58, Registry of England, held in 14th Regiment; Lodge No. 322, Registry of Ireland, held in 29th Regiment, An. F. & Acc. Masons, resident in Boston, Massachusetts."

To account for the number of regiments then in town, it will be remembered that in 1768 Boston was occupied by British troops. The commission to Joseph Warren, Grand Master, was dated May 30, 1769, and was received at Boston during the summer; for September 19, 1769, Saint Andrew's Lodge voted to provide jewels, mallets, ribbons, wands, &c., for the Grand Lodge, and that the Grand Master be installed on the 27th of December next, and at a meeting held October 12, a complimentary vote of thanks was given to Captain Lawrence Frazier for bringing over the commission. It is probable that the commission was received prior to August 28, the date of the first meeting of the Royal Arch Lodge, and that the brethren in forming it acted under the authority of Grand Master Warren. Some of the members of Saint Andrew's Lodge had, seven years prior to this, received the Royal Arch, for, on the 29th of October, 1762, a committee of five from Saint Andrew's, in a letter to the Grand Master of Scotland, say: "We should likewise be glad to know if a Charter could be granted to us for holding a

Royal Arch Lodge, as a sufficient number of us have arrived to that sublime degree." To this letter no response was received.

August 28, 1769, the first recorded meeting of the Royal Arch Lodge was held in Boston, and is in full as follows : —

" At a Royal Arch Lodge held at Masons' Hall, Boston, New England, August 28, 1769,

Present — The R.W. Brother JAMES BROWN, M.

CHARLES CHAMBERS, S.W.

WINTHOP GRAY, J.W.

WILLIAM McMILLON.

HENRY GLYNN.

WILLIAM McKANE.

JOHN WORDDINGTON.

JOSHUA LORING, D. Sy.

The petition of Brother William Davis coming before the Lodge, begging to have and receive the parts belonging to a Royal Arch Mason, which, being read, was received, and he unanimously voted in and was accordingly made by receiving the four steps, that of Excellent, Super-Excellent, Royal Arch, and Knight Templar."

Among the papers belonging to the Chapter, Companion Charles W. Romney has discovered the minute of an earlier meeting, a copy of which is as follows : —

" BOSTON, Aug^t 18, 1769 — Tuesday.

" At Lodge of Royal Arch Masons held at Masons' Hall,

Bros. JAMES BROWN, Master.

CHARLES CHAMBERS, Sen^r Wardⁿ.

WINTHROP GRAY, Jun^r Ward.

STEPHEN BRUCE, Sec'y.

JOHN SYMMES.

WILLIAM McCAIN.

JOHN WODDINGTON.

HENRY GLEN.

WILLIAM McMULLIN.

JOSHUA LORING.

" 1. *Voted*, Bro. Sam'l Sumner Be made a Royal Arch Mason — Provided he will oblige himself to Tile for the Lodge at all Time the W^{ll} M & War^d shall think proper to call Lodge, & to be made Gratis.

" 2. *Vot^d*, That a Committee consistent three.

" Brothers CHAMBERS.

WINTHROP GRAY.

McCAIN.

STEPHEN BRUCE as Sec'y."

" Boston, 12 Aug., 1769, Boston."

The appearance of the first record seems to warrant the belief that, previous to the meeting of August 28th, there had been prior meetings of the Lodge, and the minute above referred to renders this supposition a certainty.

The second recorded meeting, September 17, 1769, states that Brother Samuel Sumner that evening received the four degrees of a Royal Arch Mason, and that "he now has become a Tyler of the Lodge for one year from the date." In this record Stephen Bruce is set down as Secretary.

The above is believed to be the first record of conferring the Order of Knights Templars in this country, and was given as a part of the Royal Arch, or as an Honorary Degree, until December 19, 1794, after which time the record is silent in regard to it. The other degrees were undoubtedly taken from the Irish ritual. Oliver says that the Irish system consisted of three degrees, the Excellent, Super-Excellent, and Royal Arch, as a preliminary step to which the Past Master's degree was indispensable. The first two were given in a Lodge by a Master and Wardens, and the last in a Chapter governed by three Principals. The military Lodges of Ireland were accustomed to confer the Royal Arch. Br. Hughan states that Br. Bairnsfather, Historian of the Lodge and Chapter at Banff, says there is a tradition that the whole of the high degrees were obtained by the members of the operative Royal Arch Chapter, No. 4, of Banff, Scotland, from an Irish regiment quartered in the town of Banff, about the year 1764. The brethren who took the Royal Arch do not seem to have passed the chair as a preparation for the mysteries of Arch Masonry. The same remark is true of the record just read.

Dr. D'Assigney, in the book already referred to, published at Dublin in 1744, remarks: "I cannot help informing the brethren that there is lately arrived in this city (Dublin) a certain itinerant Mason, whose judgment (as he declares) is so far illumined, and whose optics are so strong, that they can bear the view of the most lucid rays of the sun at noon-day; and although we have contented ourselves with three material steps to approach our Summum Bonum, the immortal God, yet he presumes to acquaint us that he can add three more, which, when properly placed, advances us to the highest heavens."

The "*three more steps*" alluded to, as introduced thus early into Ireland, were probably the Excellent, Super-Excellent, and Royal Arch, which afterwards composed the Irish system, and although separate degrees, were different steps of the Royal Arch. The Excellent contained the ceremony of passing the veils, and the

Super-Excellent and Royal Arch were substantially one degree, and were frequently so denominated.

Br. Murray Lyon says the Royal Arch was introduced into Saint James' Lodge, Ayrshire, through the "Hibernian Element," and that it assumed the title of "Super-Excellent Royal Arch Lodge of Ayr," shortly after its institution by the Grand Lodge of Scotland, which was in 1771. He also states that in an indirect manner Irish Masons were the means of restoring to the Stirling Royal Arch, supposed to be the most ancient seat of the Royal Arch in Scotland, a knowledge of the mysteries of that Order.

The proceedings of the Grand Commandery of New Jersey, September, 1866, record the presence of Sir Samuel Lenox, aged eighty-two years, with a certificate from the Chiefs of the Order of the Kingdom of Ireland, dated May 27, 1807. This certificate of the "magnanimous and invincible Order of Sir Knights Templars" states that "under the sanction of Lodge No. 235, Sir Samuel Lenox had passed the Excellent, Super-Excellent, and Royal Arch Degrees of masonic orders."

February 15, 1799, at Saint Paul's Lodge of Ayr and Renfrew, Scotland, brethren were admitted to the degree of Excellent, Super-Excellent, Royal Arch Masons and "to the Illustrious Order of Night Templars, and duly dubt Nights of the same." The Lodge of Ayr Saint Paul, Scotland, erected a military Lodge February 4, 1799, and conferred the Royal Arch and Knight Templar.

I have no authority for stating that these degrees, with the exception of the Royal Arch and Knights Templars, were conferred in England, although Finch gives them among the degrees published by him about the first of this century.

The ritual used in this Royal Arch Lodge was probably obtained from the Lodge No. 322, Registry of Ireland, connected with the 29th Regiment, then stationed at Boston, some of the members of which, it is fair to presume, had the work of the Irish system. The ritual used was not that of the Ancient Masons as taught by Dermott, which was composed of but four degrees, the three of Craft Masonry and the Royal Arch. The authority for holding the Royal Arch Lodge was probably derived from Grand Master Warren, and it does not appear from the records that it was considered necessary to have the charter of a constituted Lodge present at its meetings, as warrant for the proceedings.

On the 21st of June, 1770, the record reads: "The Most Worshipful Brother Warren, Grand Master present, he gave his opinion for holding the Royal Arch

Lodge till instructions from Scotland or otherwise, as he shall think fit, and if directions from thence, he will then grant a charter therefor."

In 1771, a committee was raised to write to England, but it is apparent that no response was received from England or Scotland in answer to their inquiries.

Among the unrecorded meetings of the Lodge, one of October 31, 1771, appears upon a slip of paper in the archives, when a committee was appointed, consisting of Brothers William Gray, John Simmons, and Stephen Bruce, to settle the books, &c.

May 14, 1770, the several steps were conferred on Brother Joseph Warren, Grand Master, gratis, and the 24th of February, 1773, was the last meeting visited by him. While his attendance upon the Massachusetts Grand Lodge over which he presided was constant, public affairs of the gravest consequence required his earnest attention. In June, 1775, his earthly career was abruptly closed, and he fell on Bunker's Hill, one of the first martyrs to the cause of liberty which he had so zealously espoused. No name in the annals of American history is more precious than that of General Warren, and no name on the long list of masonic worthies, which begins with that of Washington, is dearer to the Masons of Massachusetts and of America than that of their Past Grand Master, the early departed patriot, Brother Joseph Warren. The uncertain state of public matters, and the commencement of hostilities, compelled the brethren to forego their meetings, and the Royal Arch Lodge did not resume work until 1789.

After the revival of the Lodge, the brethren awoke to the necessity of having some charter or authority for their meetings. Accordingly, Saint Andrew's Lodge voted, November 11, 1790, "That the Royal Arch Lodge be indulged with the use of the charter of Saint Andrew's Lodge so long as the majority of the members of the Royal Arch Lodge are members of Saint Andrew's Lodge." And on the 25th of the same month the Royal Arch Lodge returned thanks to Saint Andrew's for their politeness in granting the use of their charter. At this time the brethren of Saint Andrew's were divided in opinion concerning the recognition of the independence of the Massachusetts Grand Lodge which had then been proclaimed. The contest with Great Britain had resulted in the independence of the States, and the Grand Lodge of the Ancients asserted its independence of all the other Grand Lodges. Part of the brethren of Saint Andrew's claimed that under their charter they were still amenable to the Grand Lodge of Scotland, and denied

the claim of the Grand Lodge. The contest resulted in the division of Saint Andrew's, and the establishment of a new body, which took the appropriate name of Rising States Lodge, with the rank of Saint Andrew's in the Massachusetts Grand Lodge. A very bitter feeling was engendered in this contest, and it may be that the Royal Arch Lodge had heretofore used Saint Andrew's charter, and that the vote, requiring a majority of its members to be of Saint Andrew's Lodge, in order to use the charter, was in some form calculated to strengthen the pretensions of Saint Andrew's. The Royal Arch Lodge had always occupied the Saint Andrew's Lodge room, and had enjoyed the privileges of its closet, and continued so to do for many years.

An examination of the records of the Royal Arch Lodge shows the gradual changes made by the brethren in the system used by them until they finally adopted the American system, now universally practised throughout the United States.

August 25, 1791, a committee was chosen to procure jewels for the Lodge, and to lay before it "a form of a Certificate." At the next meeting, September 29, "a form of a Certificate" was presented by the committee. In the archives of the Lodge, the following certificate is found, which, from its date, must be the one referred to in the record: —

" Now, *Brethren*, behold, what Glory,
And see the *People* that came from the East!"

"We, the High Priest, First and Second Kings and Scribe of the Royal Arch Chapter held at Boston, and under the sanction of St Andrew's Lodge No. 82, of the Register of Scotland — Do hereby certify and attest to all men enlightened, that the bearer hereof, our faithful, true, and well beloved Brother A B, was by us received as a Master Mason, and as a mark due to his diligence and Zeal, did on the day of in the year of our Lord 1791, exalt him to the Degrees of Excellent, Super-Excellent and Royal Arch Mason and * Knight Templar, worthy to be received as such at all Royal Arch Chapters; and as such we recommend him to all Royal Arch Lodges on the face of the Globe.

Given under our hands and the Seal of our Royal Arch Lodge in Boston, this day of
1791, of Royal Arch Masonry 3291, and in the year of Masonry 5791."

The committee presenting this certificate was composed of William McKean, Benjamin Hurd, and Matthew C. Groves, but the manuscript is in the hand-writing of William Harris, afterwards Scribe of the Lodge, an office similar in all respects to that of our present Secretary. William Harris was admitted and received the four steps October 24, 1793. "He was made gratis upon the principle of his serving as Secretary," and his beautiful round hand stands upon the

* The words "and Knight Templar" are erased, a pen having been run through them.

records until October 21, 1795. From the use of the words *Chapter*, *High Priest*, *Scribe*, and *Companion*, in this certificate, words not then in use upon the record, it is evident that Companion Harris, after he became Secretary, transcribed this certificate and made it agree with the names and titles then existing.

The names of the officers until 1792 were Royal Arch Master, Senior and Junior Wardens, with the other usual officers of Craft Lodges. In that year the presiding officer was called High Priest, and the officers previously known as Wardens were styled first king and second king. The next year, however, they assumed the old names.

The year 1794 marked a wonderful degree of activity in the Royal Arch Lodge, and a strong desire was evinced among the brethren to place themselves in accord with Royal Arch Masons of other bodies. The officers are again called High Priest, first and second Kings, and the Secretary is denominated Scribe, showing that from some source they had obtained information of the names of High Priest, King, and Scribe, and that this portion at least of the American system was then in existence, although the brethren were ignorant of the proper application of these official titles. This year the body is first called a Chapter, and henceforward in its history is always so denominated upon the records. A committee was raised in December to confer with a like committee from the Newburyport Royal Arch Chapter, to consider the ritual and other matters of interest to both Chapters.

The Ancient Grand Lodge, in March, 1772, had instituted at Newburyport Saint Peter's Lodge, and the Ancient Masons of that Lodge had cultivated the degrees of the Royal Arch in the same manner as had been practised at Boston. The result of this conference of the committees was a mutual exchange of work, the Boston brethren being instructed in the use of veils, and the explanation of finding the key and word, and in other matters which are not intrusted to the record. Previous to this time, it is probable that they did not use veils in conferring the degrees, and that they gave no explanation of finding the key and word. That they had a key is evident; for during many years the following ciphers appear upon the records after the names of some of the officers:—

Most Worshipful Brother BENJAMIN HURD, R.A.M. & Π Ε.

JOHN JENKINS, S.W. & Ε Ξ.

SAMUEL MOORE, J.W. & Γ Δ.

MATTHEW C. GREEN, Secy. & ϩ Λ Η Γ Ρ Ο Ο.

JNO. CADE, Tyler & Γ Η.

This key is not similar to the one now used, nor can I interpret it by the one given by Finch. When these ciphers are explained, they will undoubtedly give us exact information as to the ritual used, and from whence it came.

The form of initiation must have been brief, inasmuch as it was customary, prior to this date, to confer all the steps in one evening. Either the Royal Arch or the Knights Templars, if given with any of the formality and fulness of our present ritual, would require an entire evening.

In 1797, the officers elected were High Priest, King, and Scribe, and in March of this year the first mention upon the records is made of Passing the Chair. The order of conferring the degrees was Passing the Chair, Super-Excellent, Mark, and Royal Arch; the Mark having been introduced as a side degree in 1792, and some time afterwards been recognized as one of the regular degrees of the Chapter.

The necessity of a Charter again became apparent to the brethren, and in March a committee reported that the only proper application for a warrant would be to the Holy Royal Arch of England; and a committee was appointed to prepare a petition. No further reference is made to this petition, and it is presumed that it never was sent, if the committee prepared it. On the 2d of August, Thomas Smith Webb visited the Chapter for the first time, in company with Abraham Perkins and Joshua Greenleaf. The occasion was one of more than ordinary interest, for the Rev. Brother Thaddeus Harris "*clarum et venerabile nomen*," Passed the Chair, received the degree of Mark Master, and with Ebenezer Withington and Samuel Crehore was exalted to the sublime degrees of R. Super-Excellent and Royal Arch Mason.

In March previous, the Chapter had voted to purchase three pairs of sandals, and the occasion above referred to is the first record of three candidates being exalted together. The same instance again occurred in January, 1799, and in February following a candidate was exalted with two companions of the Chapter.

February 18, 1795, it was "*Voted*, That in future there shall only *two* be advanced to the Royal Arch step in the same evening."

The visit of Webb to the Chapter was the commencement of the revolution which was soon to take place in the Royal Arch, both in its ritual and form of government. It is very doubtful if Webb, on the occasion of this visit, said anything to the brethren concerning the ritual, if indeed at that time it was perfected; but it is more than probable that he advanced his scheme for a union of all the Chapters,

and the establishment of a Grand Chapter, and that the two companions from Newburyport, who visited with him, were summoned here for that special purpose. On the 11th of September following, the High Priest was requested to write to Br. Webb on the subject of a union of the Chapters.

On the 20th of October, Webb was again at Boston, and it was "voted that Companions Thomas S. Webb and John Hanmer, of Temple Chapter, Albany, be requested to preside this evening, which they accordingly did, and opened upon the Master Mark Mason's Degree after their manner, and conferred the same on M.E. Benjamin Hurd, jr., and communicated a lesson belonging to the degree to the brethren."

This is the first use of the word *Companion*, to designate a Royal Arch Mason. The next evening, the Chapter met and opened on the Master's degree, and elected officers for a Master's Lodge, officers for a Mark Mason's Lodge, and officers for the Royal Arch Chapter. Among the officers enumerated in the Mark Mason's Lodge are Master Overseer, Second Overseer, and Third Overseer, and among those of the Chapter is that of Chief Sojourner. In other respects, the officers were as now known. The next evening but one, the Chapter met and appointed a committee to confer with companions from Temple Chapter, Albany, and Newburyport Chapter, or any other committee that may be appointed, on the subject of forming a Grand Chapter of Royal Arch Masons, and to enter into any measures that to them may appear expedient for carrying the same into effect.

On the following day, the convention of committees from this Chapter, Newburyport Chapter, and Temple Chapter, Albany, assembled in Boston, chose M.E. Thomas Smith Webb Chairman, and William Woart, the Secretary of this Chapter, Scribe, and prepared a circular address to each of the Chapters within the States of New Hampshire, Massachusetts, Rhode Island, Connecticut, Vermont, and New York, recommending them to send delegates to meet at Hartford, Connecticut, on the fourth Wednesday of January next, for the purpose of uniting and forming a Grand Chapter for the government and regulation of all the Chapters then formed or thereafter to be erected within those States.

The next evening, the Chapter met and voted "That Thomas S. Webb and John Hanmer, our respected companions from Temple Chapter, Albany, be and they hereby are requested to preside; they accordingly did, and opened the Most Excellent Master's Degree, and conferred the same after their manner on

Companions Jonathan Gage, and Joshua Greenleaf, of Newburyport Chapter. Opened on ye 7th, and a lesson was communicated by Companions Webb and Hanmer."

This is the first mention made of the Most Excellent Master's Degree, and without doubt was the first time it was ever conferred in any Chapter outside of Temple Chapter, Albany, where it originated. The companions by this time must have supposed that they knew but little of the degrees which they had attempted to confer, and were ready to yield themselves entirely to the will and direction of M.Ex. Companion Webb.

On the 15th of November, the committee on Grand Chapter reported, recommending that three delegates be chosen to proceed to the convention at Hartford, and Benjamin Hurd, jr., James Harrison, and William Woart were selected. Afterwards, Companion Henry Fowle, who had received the Royal Arch in January, 1795, and became a member of the Chapter, was substituted for Companion Harrison, he being unable to act.

The convention assembled at Hartford, and after several days' deliberation, they adopted a Constitution, formed a Grand Chapter, elected and installed its officers, and adjourned to meet at Providence, R.I., on the 9th of January, 1799, when delegates from Saint Andrew's Chapter, Boston; King Cyrus' Chapter, Newburyport; Providence Chapter, Providence; Solomon Chapter, Derby; Franklin Chapter, No. 4, Norwich; Franklin Chapter, No. 6, New Haven; Temple Chapter, Albany; Hudson Chapter, Hudson; Horeb Chapter, Whitestown, revised the Constitution, and provided for the establishment of State Grand Royal Arch Chapters. In the original Constitution, the State Grand Bodies were entitled Deputy Grand Chapters of the States, and on the 12th of June, 1798, the Deputy Grand Chapter of Massachusetts was organized, with Benj. Hurd, H.P. of this Chapter, the first Grand High Priest, having a jurisdiction over the then District of Maine, and provisionally over New Hampshire, until a Grand Chapter should be established there.

Thus originated the American system of government in Chapter and Encampment, which now reaches its protecting arms over their respective subordinates, from the river Saint Croix to the Rio Grande, and from the extremity of Cape Cod to the golden gates of the Pacific.

In December, 1797, the companions had not become sufficiently familiar with

Webb's instructions to follow his directions, for they advanced certain brethren to Master Mark Mason ; afterwards one of them passed the chair, and, April following, " Br. Delano received the degree of Master Mark Mason after our manner this evening, without expense."

In June, it was voted to procure a seal.

Immediately after Webb had exemplified his work and lectures, the records use the peculiar phraseology of our day in describing the work, that the candidate was advanced to the degree of Master Mark Mason, or Mark Master ; Passed the Chair ; received and acknowledged Most Excellent Master ; exalted to the sublime degree of Royal Arch.

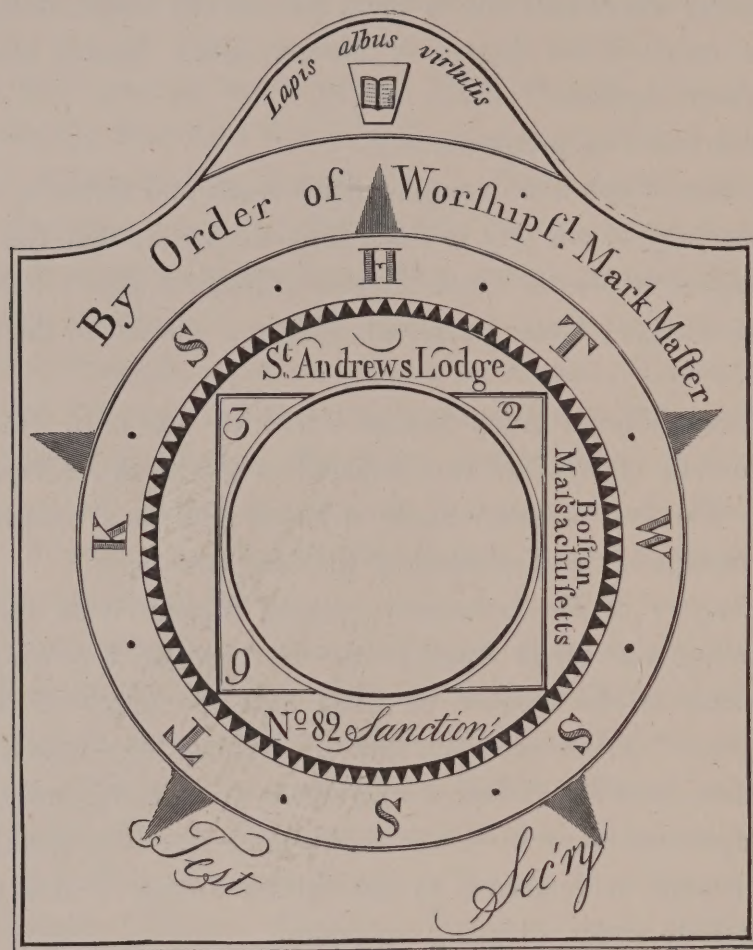
The name of the "Royal Arch Lodge" was in use until December, 1797, when an elaborate code of by-laws was enacted, wherein the Chapter was called Saint Andrew's. The first mention made of Saint Andrew's Chapter upon the records was in the receipt of the Treasurer of the May previous.

The Grand Chapter of Massachusetts granted a charter on the 14th of February, 1800, leaving the name blank ; and in October following the Chapter voted "that the blank in the charter be filled with the name of Saint Andrew's Royal Arch Chapter." From the fact that the charter was issued in blank, and that so long a time intervened before the name was determined upon, it would seem that the companions were in doubt concerning it. The peculiar position of Saint Andrew's Lodge in reference to the Grand Lodge at this time may have caused them to hesitate about adopting that name.

An inventory of the Chapter, recorded in 1806, is sufficient evidence that the companions had the means to efficiently work. Among many other articles besides the proper jewels for a Mark Lodge and Chapter, are : 1 signet, 1 breast plate, 1 girdle, 7 veils, 3 pair slippers, 1 tackle and fall, 6 cocked hats, a shovel, pick-axe and spade, 7 swords, a key-stone, 6 painted blocks of wood, ark and bush, mitre, crown and scribe's cap, a plated urn, 5 rods, 6 sets of cords, 3 pairs of drawers and jackets, 2 cassocks, and various other utensils.

The first mention made of the Mark degree was October 23, 1792, as follows : "balance due the Mark Mason's Lodge, £2 14s. 10d." November 28, the following year, it was "voted that the degree of Mark Master be connected with the other degrees, and that the book purchased be especially appropriated to record the mark of each Mark Mason. This evening the Lodge opened on the Mark step."

The original mark appears in the following cut : —



Pierson says that he can find no allusion to the ritual of Master Mark Mason published prior to 1786, and that the key-stone, parable of the householder, chisel, and mallet are peculiar to the American system.

It is claimed that the Mark degree, now the first in the Chapter series in Scotland, Ireland, America, and Canada, was originally part of the Fellow Craft. The Grand Lodge of Scotland was instituted in 1736, and a writer in the *London Freemasons' Magazine*, 1869, by the *nom de plume* of "Reitan," declares that, long before, the Mark Master's Degree was worked by the Operative Lodges of Saint John's Masonry, as part of the Fellow Craft, while in what may be called the Speculative Lodges, it was rarely, if ever, conferred from 1736 to 1860. In 1818, the Grand Royal Arch Chapter of Scotland was formed, and the Mark Mas-

ter became the first of the degrees over which it exercised jurisdiction. Some of the Lodges in Scotland, however, continued to confer the degree, and it was finally jointly agreed by the Grand Lodge and Grand Chapter, that all the Lodges in Scotland are authorized to confer it. It is now held to be a part of the Fellow Craft Degree, but to prevent confusion not only in Scotland, but in intercourse with other Grand Lodges and Grand Chapters, it was agreed that it shall only be conferred on Master Masons, and the secrets only be communicated in presence of those who have taken it in a Lodge or Chapter entitled to grant it. The Lodges and Chapters are required to use the same ritual. In England, this degree also formed part of the Fellow Craft, and until a comparatively recent period some of the old Craft Lodges continued to confer it, claiming that from time immemorial they had worked it as part of the Fellow Craft. Within a few years, efforts have been made, with a view of establishing uniformity of work in England, Scotland, and Ireland, to have this degree recognized as part of the Fellow Craft, but without success. The Grand Lodge of England gives no sanction to the working of this degree by the Craft Lodges, contending that the Book of Constitutions does not acknowledge it to be a part of pure Ancient Masonry; and the Grand Chapter of England does not recognize it as having any connection with Royal Arch Masonry. In March, 1856, the Grand Lodge of England voted that the Mark degree was not positively essential, but was decidedly a graceful appendage to the Fellow Craft. In June following, this vote was reconsidered, thus leaving the Mark degree in England without any recognized head. On the continent, the degree is not known, and it is not recognized among the degrees of the Ancient Accepted Scottish Rite.

Passing the Chair appears to have been practised, by the table of work, regularly from the resumption of work in 1798, although no reference is made to it in the records until the year 1796. The Past Master's degree is peculiarly a Chapter degree, and as such was first promulgated by Webb. Its secrets in substance were and still are communicated to the Master of a Lodge at the time of his installation. It was never known as a separate degree until the organization of Chapters. It was a part of the installation ceremony of the Master of a Craft Lodge. In the ancient system of Dermott, "passing the chair" was a prerequisite for the Royal Arch. When the Chapter degrees were classified, this ceremony, with some additions, was incorporated into a new degree, which was called the Past Master's.

Over this degree of the Chapter, Grand Lodges, with the exception of Pennsylvania, have no control. In that State, where the Grand Lodge until 1824 claimed to exercise authority over the degrees of the Chapter, the dispensation of the Grand Master is still required for a brother to pass the chair, and this degree is not recognized in the Chapter series. But the other Grand Lodges consider this degree of the Chapter as a separate and independent grade, the acquisition of which confers none of the powers and privileges given to a regularly elected Master of a Lodge at his installation.

The degree of Most Excellent Master, the sixth in rank, is of American origin, and, as already stated, was first practised by Webb when his system was established. It has been said that the idea of the grade was taken from the Fellow Craft degree of the Lodge of Antiquity at London, the fifth section of which has reference to the construction of King Solomon's Temple, and its final completion and dedication. The ritual of this degree, as practised in the Lodge of Antiquity, has been used in Kilwinning Lodge at Lowell, in this State, for the purpose of exemplification, and has frequently suggested the idea referred to. The ceremonial, however, bears no comparison to that of the Most Excellent Master.

The name of "Most Excellent" was probably adopted by Webb, to correspond as nearly as possible with the names of "Excellent" and "Super-Excellent" then practised by the Chapters, and with the titles of which they were familiar. The new degree, however, has no resemblance to those grades, save in name.

What is now known as the American system of Royal Arch Masonry was introduced into this Chapter in the manner already stated, by that distinguished Mason, Thomas Smith Webb, and he was assisted in the work by John Hanmer, both of whom hailed from Temple Chapter, Albany, New York. Webb was born at Boston, October 30, 1771, and in 1792 he reached his majority. He was initiated into Craft Masonry in Rising Sun Lodge, at Keene, New Hampshire, in November, or December, 1792, for, on the 13th of December of that year, he visited Saint Andrew's Lodge at Boston, as he also did on the 14th of July, 1796. On his visit to Boston in 1796, he did not attend the Royal Arch Lodge, and it is probable that at this time he had not undertaken the changes in ritual and government which he afterwards promulgated. As soon as he had perfected the degrees, he came to Boston in order to secure the approbation and aid of the brethren here in carrying out his scheme.

In 1797, Webb removed to Albany (says his eulogist, the late Rev. Paul Dean), during which year he published the first edition of his *Monitor*, the preface to which is dated September. In this book the American system of the Royal Arch is published, and from that time to this his *Monitor* has been substantially followed as a text-book for the Chapter. Webb at this time was about twenty-six years of age, and had been a Mason less than five years. It scarcely seems credible that a young man of his age, and of his limited masonic experience, could have originated a system of degrees, two of which at least, the Most Excellent Master and Royal Arch, are *sui generis*, and differ essentially from degrees of those names the world over. Many attempts have been made to connect others with the work, but the evidence is wanting to show that Webb was even assisted in the undertaking.

Cross indeed states that the General Grand Chapter was formed in 1798, and it was deemed advisable to adopt a regular and uniform mode of work; and in order to accomplish this great desideratum, the expert workmen from various parts of the country met together, and the work was adopted fully by the year 1810. "It was," says Cross, in his sixteenth edition, "at this period the author commenced lecturing in the New England States, with all those bright and well-informed Masons, who had been so assiduous in selecting and arranging the above system, which was by them adopted as the most correct. Taking the Ancient York Rite for a standard, they selected from the Scottish Rite those things which approximated to the former, and out of the two systems they formed a very perfect and complete set of lectures, which are beautiful in themselves, and have been preserved entire to the present hour."

To one conversant with the degrees of the Ancient Accepted Rite, the statement of Cross, at least so far as the Chapter degrees are concerned, will meet with no favor. They may have been changed in minute details by Cross and his expert workmen, as they have frequently been since his day; but in 1797, beyond all question, the American system of Royal Arch Masonry, substantially as now cultivated, was presented to this Chapter by Webb and Hanmer. An examination of the extracts of the records I have given, and of the first edition of Webb's *Monitor*, by one familiar with the ritual as now used, will sustain this statement.

In 1797, an Ineffable Lodge of Perfection was in existence at Albany, and

Webb became possessed of these degrees, probably receiving them at Albany, for his *Monitor* of 1797 was in part devoted to them.

The beauty and harmony of the Perfection degrees, the dependence of each upon the other, the gradual development of the sublime mystery as the candidate advances to perfection, undoubtedly had their effect upon the mind of Webb, so that, in the preparation of the Royal Arch system, he saw the necessity of introducing a degree which should harmonize the Mark with the Royal Arch. The key-stone of the Mark he therefore unfortunately confounded with the cope-stone of the Most Excellent, forgetting that there may be numerous key-stones of various arches in a building, like Solomon's Temple, and that the ceremony of raising a key-stone of an arch for the completion of the Temple instead of the cope-stone was a puerile ceremonial. The Royal Arch he probably took as he found it in America, where it had been conferred by Lodges without any strict conformity for many years, until it had been shorn of much of its beauty, and entirely re-wrote it. He thus made the Royal Arch unlike any other degree of that name the world over, and stamped it as his own. His production does not conform to either of the English systems, nor to the Irish or Scottish Royal Arch, and it is not similar to the Royal Arch of Solomon of the Ancient Accepted Rite. If he had access to the various rituals of this unfortunate degree, he jumbled them all together, and produced his own, leaving out the prominent and beautiful symbols of the intersected triangle, the circle and sun, the triple Taw, the scroll with its mottoes, the banners of the twelve tribes with their emblematical devices, the discovery of the brilliant triangle at the bottom of the third arch upon which blazed out the characters which indicated the name of the Almighty, the tetragrammation, and the five signs of penal, reverential, penitential, monitorial, and fiducial significance.

The discoveries made in the single arch at different examinations, the explanations given, and the absence of symbolic teaching, evince the want of a master's hand in the construction of the ritual. It wants force and character, is feeble and weak, especially where the language is original, and bears unmistakable marks of being the work of youthful ardor, seeking for dramatic effect, rather than for the pure teaching of a great dogma or idea. It has no lofty aim, and the candidate passing through its ordeal seeks in vain that reward for his labors which he has a right to demand. It is perhaps a better specimen than we might reasonably expect from so young a man, and from a Mason of such tender years, but when com-

pared with the productions of the great masters in ritual and in rites, it sinks far below the standard. Nevertheless, the scattered stones of our profaned sanctuary have been gathered together, and they have been builded into a second temple, inferior to the first, but still not without its glories. The fire has been re-kindled upon the altar, the priests have sounded again their trumpets, and proselytes have crowded to the solemnity. Thither our successors, long after we are gone, shall repair, and in the places once occupied by us shall witness the solemn ceremonial.

COMPANIONS, — When the magical number sixty-nine again appears upon the calendar, and 1969 has gathered another century into the historic past, the actors upon this stage will have disappeared, and their record will be examined by men of a generation to whom we shall be unknown.

Before that period is accomplished, the waves of tribulation and persecution may roll over the Fraternity, as they have done within our memory ; prosperity and adversity may alternate ; schism may breed fraternal discord ; grades and rites may increase and abound ; revolutions, wars, and rumors of wars may shut the doors of our temples, and scatter the companions ; but the institution of Freemasonry, founded upon great principles which never die, will still remain. Elegance of rhetoric, startling and impressive ceremonials, brilliant and gaudy vestments, may have their ephemeral part in the drama, but the pure teaching of the doctrines of Masonry, which lead the thoughts of man through the wonders of nature and the intricacies of science up to the Grand Architect of the Universe, will alone live and flourish through trials, persecutions, and discords.

IX.

HYMN OF THANKSGIVING.

WRITTEN FOR THE OCCASION.

[Sung by the full Choir.]

GREAT GOD, supreme Grand Master,
We bow before thy throne,
To bless thy bounteous goodness,
Thy holy name to own.
We thank thee that thy mercy
Hath spared the Faith we love,
And sent it o'er the ages,
With Light from Heaven above.

We thank thee for the wisdom
That reared the Temple's walls;
The holy men that gathered
Within its sacred halls.
We thank thee that they builded
What ages could not shake, —
The Royal Arch of Friendship,
Which time shall never break.

We thank thee for the fathers
Whose names with honor glow,
Who raised this Arch in glory
One hundred years ago.
O God, may we be faithful
To our traditions old,
And all new light thou sendest
Within our souls enfold.

INTERMISSION TILL EIGHT O'CLOCK.

Centennial Reception

BY



INSTITUTED, A.:L.:5769, A.:INV.:2299.

Grand Concert by the Masonic Choir,

UNDER THE DIRECTION OF COMP. HOWARD M. POW,

ORGANIST OF ST. ANDREW'S CHAPTER,

AT

MASONIC TEMPLE,

WEDNESDAY, SEPTEMBER 29, 1869,

AT EIGHT O'CLOCK, P.M.



PRESENT OFFICERS
OF
SAINT ANDREW'S ROYAL ARCH CHAPTER.

ALFRED F. CHAPMAN	<i>High Priest.</i>
CHARLES W. ROMNEY	<i>King.</i>
WILLIAM S. HILLS	<i>Scribe.</i>
WILLIAM F. PEIRCE	<i>Captain of the Host.</i>
JOSEPH N. PEIRCE, JR.	<i>Principal Sojourner.</i>
GIDEON T. MANSFIELD	<i>Royal Arch Captain.</i>
WOOSTER B. MAYHEW	<i>Master Third Veil.</i>
SERANUS BOWEN	<i>Master Second Veil.</i>
GEORGE S. EASTMAN	<i>Master First Veil.</i>
JOHN McCLELLAN	<i>Treasurer.</i>
THOMAS WATERMAN	<i>Secretary.</i>
SOLON THORNTON	<i>Assistant Secretary.</i>
REV. JOHN P. ROBINSON	<i>Chaplain.</i>
EDWARD J. LONG	<i>Senior Steward.</i>
WILLIAM O. CLOUGH	<i>Junior Steward.</i>
HOWARD M. DOW.	<i>Organist.</i>
GEORGE H. PIKE	<i>Tyler.</i>

COMMITTEE OF CHARITY.

EDWARD A. WHITE.	WILLIAM U. MOULTON.
ALBERT T. WHITING.	MARLBOROUGH WILLIAMS.
JOHN McCLELLAN.	

COMMITTEE OF ARRANGEMENTS.

COMPANIONS.

RICHARD BRIGGS.	WILLIAM W. BAKER.
NATHANIEL B. SHURTLEFF.	A. F. CHAPMAN.
JOHN McCLELLAN.	CHARLES W. ROMNEY.
WILLIAM PARKMAN.	WILLIAM S. HILLS.

ASSISTANT COMMITTEES.

COMPANIONS.

On Sutton Hall Floor.

GEORGE O. CARPENTER.

W. B. MAYHEW.

R. M. FIELD.

J. N. PEIRCE, JR.

On Egyptian Hall Floor.

MARLBOROUGH WILLIAMS.

SETH T. DAME.

GEORGE T. AMBROSE.

HENRY F. AMES.

On Gothic Hall Floor.

EDWARD STEARNS.

JOHN MACK.

JOSEPH McINTIRE.

GEORGE S. EASTMAN.

WILLIAM O. CLOUGH.

Sutton Hall Supper Room.

ALBERT T. WHITING.

WILLIAM U. MOULTON.

WILLIAM S. ANDERSON.

GEORGE E. HALL.

OTIS E. WELD.

Egyptian Hall Supper Room.

SERANUS BOWEN.

WILLIAM F. PEIRCE.

G. T. MANSFIELD.

E. J. LONG.

MASONIC CHOIR.

First Tenors.

DANIEL F. FITZ.

WILLIAM H. FESSENDEN.

EDWARD PRESCOTT.

Second Tenors.

WILLIAM H. DANIELL.

CHARLES C. WENTWORTH.

First Bass.

J. J. KIMBALL.

JOHN B. RHODES.

Second Bass.

M. W. WHITNEY.

A. C. RYDER.

HENRY C. BARNABEE.

Assisted by

MRS. H. M. SMITH.

MISS ANNA S. WHITTEN.

MISS ADDIE S. RYAN.

DIRECTOR.

COMP. HOWARD M. DOW.

EVENING FESTIVITIES.

The Committee of Arrangements had assigned to the afternoon the literary portion of the ceremony, devoting the evening hours to the pure festivities of the occasion. By eight o'clock, the beautiful Temple was illuminated from entresol to turret, and the peculiar architectural features of the edifice seemed specially adapted for a display which attracted many to the vicinity. The interior view of Sutton, Corinthian, and Egyptian Halls, when lighted up by the jets of the massive chandeliers, was grand and imposing. The artistic embellishments of the magnificent apartments, with symbolic designs illustrating the great principles of the Order, were admired by many distinguished visiting brethren, while those familiar with the interiors derived renewed pleasure by witnessing the many beauties of the building under such happy auspices. The neatly frescoed ante-rooms and armories of the Sir Knights were thrown open, affording to the hundreds an opportunity for conversation or promenade. It would require a pen skilled in the secrets of modes and fashions to describe the appearance of the ladies, or do justice to their toilets. While there was a pleasing absence of those extremes which rule the world of fashion, and which only cause men to think how fearfully and wonderfully fair women can make up, there were present many evidences of exquisite taste, and many representatives of the varied types of beauty which have given Boston ladies a proud pre-eminence through-

out the country. If maidenly beauty charmed, the dignity of many Boston matrons was never more attractive.

THE CONCERT.

By eight o'clock, Sutton Hall was crowded to overflowing with the members of the Chapter and their lady and gentlemen friends to the number of quite six hundred, and the hall presented a brilliant appearance. Shortly after eight o'clock, M.E. High Priest Chapman welcomed the ladies to the festivities in the following words:—

Ladies, in resuming the exercises of this Celebration, the pleasant duty is mine to give you a *cordial welcome* to the best attentions in our power to bestow. Your comfort was considered when we decided to invite you in the evening only. We did not indulge in any hidden mysteries this afternoon—the secrets we practised were in reality no secrets at all; but in token of our affection we received our gentlemen guests with a sign, and with which, in behalf of St. Andrew's Chapter, I now receive you (*laying his right hand upon the heart*). The explanation of this sign is, near to our hearts, ladies, for we are very glad at your presence with us.

If in the beginning it was not good for man to be alone, we, the members of Saint Andrew's Chapter, do not think that it is now, or ever will be; and in testimony of our appreciation of your presence, we give you a most cordial welcome to the pleasures and hospitalities of this Centennial Reception.

The entire services will probably be put in print for the perusal of all who feel disposed, and your greater leisure will no doubt enhance your pleasure in reading them. I now invite your attention to the Programme for the evening.

PART I.

“THE PRAISE OF FRIENDSHIP.”

Cantata, composed by Mozart.

[NOTE. — This Cantata was written and composed in the year 1791, for the Masonic Lodge of which the illustrious composer was an honored and efficient member, and performed under his direction, at a festival of the Lodge, a short time previous to his death, which occurred November 5, of the same year.]

I.

CHORUS.

Come all hearts with rapture swelling;
Friendship's holy feast prolong;
Still from joy's full fountain welling
Roll the tide of dance and song;
Joy in every bosom glowing,
Fill the cup to overflowing,
And around its circle twine
Amaranth and budding vine.

II.

RECITATIVE.

COMP. D. F. FITZ.

Who'll teach me worthily to praise thee? to sing thy celestial power and mildness?
O Friendship! who? Thou art the joy of heaven; without thee its flowers would
quickly wither, and dry up the precious spring of its blissfulness! Thou art of earth
the fairest blessing; it is only in thy light ethereal, thine, our life's guardian genius can
freely breathe. Thou hallowest the ties of nature, twisting a chain everlastingly strong;
nursing the germs of goodness and beauty in the breast of man. Thou teachest him
what he is, and what he may become by harmony. Thy piercing, sun-bright glance
illumines the darkest night of fate, and the murmur of sorrow shall melt into music,
and the tears of affliction shall all be changed to tears of sweetest joy.

III.

ARIA.

MRS. H. M. SMITH.

Oh, how blest is he who liveth
From all baser fetters free!
Who his soul to Friendship giveth,
True in woe or weal to thee!
Though a cottage be his dwelling,
Or he shine in marble state,
He's content beyond all telling;
He is glad, and rich, and great.

IV.

RECITATIVE.

But, ah! the wand'rer sees the sun decline, and, ever narrower and narrower, windeth on to the certain end his path. See, all flies before him, and forsakes him, that by his side so lovingly walked. Ah! wilt thou, gentle companion, thou also fly away? wilt thou abandon him? No; thou art ever true; thou only liv'st like purest gold thro' every trial.

V.

SOLO AND DUET.

MISSSES WHITTEN AND RYAN.

Friendship leads the weary pilgrim
With a loving, gentle hand;
Full of cheer for life's last journey,
She beside his couch doth stand.

Friendship lends a light celestial
To the land beyond the tomb;
On the wings of Hope she bears him
Up where joys immortal bloom;

Leads the Brother to the Brothers
Here so early called away;
No more partings there shall trouble
The repose of endless day.

Oh! in thy celestial likeness
Shines the Godhead's might and mildness,
Full revealed, that all may see!

Oh, what can we prize above thee?
Who, O Friendship! will not love thee?
Opening all his heart to Thee.

VI.

CHORUS.

FINALE.

Come all hearts with rapture swelling,
Friendship's holy feast prolong;
Still from joy's full fountain welling
Roll the tide of dance and song;
Joy in every bosom glowing,
Fill the cup to overflowing,
And around its circle twine
Amaranth and budding vine.

VII.

ARIA.

"Who treads the Path of Duty" MOZART.

COMP. H. C. BARNABEE.

PART II.

VIII.

MALE CHORUS.

The Gay Pilgrim MANGOLD.

MASONIC CHOIR.

IX.

SONG.

A Mariner's Home's the Sea RANDEGGER.

COMP. M. W. WHITNEY.

X.

MALE CHORUS.

Waltz Song, "Come let's dance and sing" WENTWORTH.

MASONIC CHOIR.

XI.

TRIO.

"On the Ocean" CONCONE.

MRS. SMITH, MISS WHITTEN, AND MISS RYAN.

XII.

MALE CHORUS.

Forest Song MANGOLD.

MASONIC CHOIR.

XIII.

ORIGINAL HYMN.

Written for the occasion by Comp. W. T. Adams.

[Companions were requested to join in singing.]

ONE HUNDRED YEARS AGO. — *Auld Lang Syne.*

Shall we who sit beneath this Arch,
In joy's full festive flow,
Forget the men who reared it up
One hundred years ago?

CHORUS :

All honor to the craftsmen true,
Their fame no night shall know,
Who gave "Saint Andrew's" to the craft
One hundred years ago!

Green be the memories in our hearts,
Green o'er their graves we strow,
Who marched beneath the living arch
One hundred years ago.

CHORUS: All honor, etc.

We'll ever have a kindly thought
For those, now lying low,
Who placed the key-stone o'er this Arch,
One hundred years ago.

CHORUS: All honor, etc.

Then glory to the craftsmen who
In rugged paths bowed low,
And safely passed the guarded veils
One hundred years ago.

CHORUS: All honor, etc.

The High Priest then detailed the arrangements which the Committee had provided for the company in the way of the banquet, dancing and promenading, and invited the gathering to proceed to the enjoyment of them, hoping that none would leave until an early hour in the morning.

THE BANQUET.

The supper tables were spread in Sutton Hall and Egyptian Hall supper rooms, and it is safe to say that nothing superior to the banquet has been laid upon tables in this city at an affair of this kind. The Committee secured the services of Brother Thomas D. Cook, and gave him a carte blanche as to expense, giving directions where they wanted purchases made, and of what kind. The two large tables were loaded with every delicacy which could be asked for, and were beautifully adorned with large bouquets of flowers. The Committees were equally

attentive, and as fast as any considerable inroad was made upon the viands, the tables were resupplied, ample provision having been made to keep up the feast all night.

PROMENADING AND DANCING.

A large and very fine instrumental band, under the direction of Mr. Brown, of the Brigade Band, was in attendance throughout the evening and as long as the festivities were continued, and furnished music for promenading and dancing. In the earlier part of the evening, a large share of the ladies visited the halls upon the various floors of the Temple, and were shown the mysteries. Attentive committees were upon each floor for the direction and comfort of guests, who were much indebted to them for their courtesy. The dancing took place in the banquet-hall in the upper part of the Temple, and furnished all the pleasure which could be desired. The selections in the order of dances were well arranged, and kept the company busy and happy until an early hour in the morning.

The entire arrangements of the celebration were upon a magnificent scale, and no expense or labor was spared to make the affair worthy of the one hundredth anniversary of the Chapter.

ORDER OF DANCES.

MUSIC BY A SELECT ORCHESTRA, UNDER THE DIRECTION OF HENRY C. BROWN.

OVERTURE.

1. QUADRILLE.

2. MUSICAL SELECTIONS.—PROMENADE.

3. QUADRILLE SCHOTTISCHE.

4. SOLO BY H. C. BROWN.

5. PORTLAND FANCY.

PROMENADE AND INTERMISSION.

6. WALTZ, DANISH, AND POLKA REDOWA.
7. QUADRILLE, LANCERS.
8. QUADRILLE.
9. POLKA, SCHOTTISCHE, EZMERALDA, AND GALOP.
10. QUADRILLE.
11. QUADRILLE POLKA.
12. QUADRILLE WALTZ.
13. QUADRILLE, LANCERS.

During the evening, the High Priest read the following despatch from Past Grand Master Clinch, and the present Grand Master of the Grand Lodge of New Brunswick :—

ST. JOHN, N. B., Sept. 29, 1869.

TO A. F. CHAPMAN.—We regret that engagements prevent our being with you to-day. We offer our congratulations to St. Andrew's Chapter on its Centennial Celebration.

R. T. CLINCH.

B. LESTER PETERS.

The following letters of congratulation have since been received, and it gives us pleasure to record that they express the general and prevailing opinions of all who were present at the Centennial :—

PORTLAND, MAINE, October 2, 1869.

M. E. COMPANION.

I write to express to you my extreme gratification at being present on so grand an occasion, and to congratulate you and your Committee upon the *perfect* success they achieved.

From beginning to the end of the time I remained, it was the most perfectly successful of all such occasions I ever knew.

I trust it will not be allowed to pass away with no more record than it has already received, but that the whole proceedings including Companion Gardner's excellent address, will be published in *pamphlet* form, so they may be permanently preserved.

Yours fraternally,

JOSIAH H. DRUMMOND.

M. E. A. F. CHAPMAN, H. P., &c.

OFFICE OF THE GENERAL GRAND HIGH PRIEST OF THE GENERAL GRAND ROYAL ARCH CHAPTER OF THE UNITED STATES OF AMERICA.

NEW YORK, October 13, 1869.

M. E. A. F. CHAPMAN, *High Priest*, &c.

DEAR SIR AND COMPANION, — I desire to express to you, and, through you, to the members of Saint Andrew's Royal Arch Chapter, my sincere and grateful appreciation

of the very kind and courteous manner in which I was received and entertained during my recent visit to your city, to attend the Centennial Celebration of your Chapter. The remembrance of the very happy hours I then and there enjoyed will remain with me while life lasts, and always with feelings of pleasure.

Please to convey to the Companions of Saint Andrew's Chapter my best wishes for their prosperity and happiness, and believe me to remain, with sincere respect and esteem,

Truly and fraternally yours,

JAMES M. AUSTIN,

General Grand High Priest, &c.

Voted, That the sincere thanks of Saint Andrew's Chapter be returned to Comp. William Sewall Gardner for the eloquent and interesting, as well as the very instructive, oration delivered by him on the occasion of its Centennial Celebration in September last, and the Chapter would respectfully request a copy thereof, that it may be embodied in our records, and published with the printed proceedings of that interesting occasion.

Voted, That the thanks of Saint Andrew's Chapter be returned to Comp. William T. Adams for the very excellent and appropriate "Centennial Ode," written by him, for the occasion of the Centennial Celebration; also for the "Hymn of Thanksgiving," and the original hymn of "One hundred years ago," each of which receives the commendation of the Chapter, and its grateful acknowledgment thereof.

Voted, That the thanks of Saint Andrew's Chapter be returned to Comp. Howard M. Dow for his satisfactory superintendence of the musical portion of the entertainment on the occasion of the Centenary of said Chapter in September last, for the cultivated taste exhibited in the selection of the various music, and for the zealous care and attention with which the details were successfully carried out; and to his asso-

ciates, Companions Edward Prescott, Daniel F. Fitz, C. C. Wentworth, William H. Daniell, John B. Rhodes, J. J. Kimball, Henry A. Cook, William H. Fessenden, H. C. Barnabee, M. W. Whitney, and A. C. Ryder, for the very able and highly satisfactory manner in which they sustained their several parts.

[EXTRACT FROM THE BOSTON JOURNAL.]

The festival of Saint Andrew's Royal Arch Chapter, held in commemoration of the completion of a hundred years since the date of their first meeting for conferring the Royal Arch degree, took place yesterday. In point of elegance and liberality in the arrangements, no entertainment in this city by any branch of the order ever exceeded it; and though carried out on a scale of magnificence rarely attempted, the details were so admirably perfected by a most competent committee of arrangements, that the varied attractions offered to the Companions and their ladies, and also to the invited guests, combined pleasantly and harmoniously to mark, in a most befitting manner, the historical event which it was intended to commemorate. The apartments of the new and richly furnished Temple were opened, affording ample space for the six or seven hundred who were present to participate in the pleasures of a festival which blended the attractions of music, dancing, and the banquet table. In the afternoon these were preceded by a reunion of the Companions, who participated in exercises which embraced an appropriate ode and an address of more than ordinary merit.

Before giving our readers a report of this unique affair, a brief sketch of the occasion it commemorated, and a glance at the distinguished masonic worthies who have perpetuated the name and fame of the Chapter for a hundred years, may prove acceptable. The first meeting of Saint Andrew's Royal Arch Chapter was held in Boston on the 28th of August, A.D. 1769. The centennial anniversary falling at a season of the year when the Companions were enjoying their summer vacation, it was wisely determined to postpone the celebration to a more opportune moment, and the 29th of September was therefore assigned for the commemorative festival. To give due eclat to this period in the history of the Chapter, a committee was appointed some months since to make such preparations and arrange such a programme as they thought expedient.

The Chapter, with the exception of a term which continued during the days of the Revolution, has continued to work, meeting in 1770 at the "Green Dragon Tavern," in Union street, in 1805 at "Masons' Hall," north side of the market house, in 1817 in the new Masonic Hall in the Exchange Coffee House, and from that time, following the Grand Lodge, in the various apartments which it has occupied since that date.

General Joseph Warren, who fell at Bunker Hill, and Colonel Paul Revere, of Revo-

lutionary fame, were among the early members. Colonel Henry Purkitt, who was present when the tea was thrown overboard in Boston harbor, on the 16th of December, 1773 ; Major Benjamin Russell, the journalist ; Major John Bray, who was robbed by Martin, the highwayman, on Medford turnpike, in 1821, which act led to the arrest of Martin ; Rev. Thaddeus Mason Harris, D.D., a member of the Massachusetts Historical Society ; Andrew Sigourney, formerly Treasurer of the town of Boston ; Dr. John Dixwell, a valued member of the medical fraternity ; Colonel Daniel L. Gibbens, well known to many of our venerable citizens ; Col. Ruel Baker, formerly High Priest of the Chapter ; Jonas Chickering, a name honored in this city, where his liberality did so much to promote a taste for music ; Francis J. Oliver, the first President of the American Insurance Company, and one of the prominent young men who at the call of John Adams, in 1798, founded the Boston Light Infantry, with a host of others prominent in their day and generation, have been enrolled as Companions of this Chapter. They have all passed on, but the roll of members contains the names of many active and respected citizens, who cherish the associations of the past, and seek to perpetuate by their influence the high position of Saint Andrew's Royal Arch Chapter.



NAMES OF MEMBERS.

Abbot, Benj. F.
 Adams, Aquila
 Adams, Freeborn
 Alden, George A.
 Allen, William H.
 Almy, Charles H.
 Ambrose, George T.
 Ames, Albert T. B.
 Ames, Henry F.
 Anderson, William S.
 Anderson, W. R. S.

Babbitt, Albert
 Bacon, Steuben T.
 Baker, William W.
 Baldwin, Jacob, jr.
 Baldwin, Judson
 Banfield, A. W.
 Barnabee, Henry C.
 Barnard, Orin A.
 Barnes, Edwin
 Barrows, Horace G.
 Barton, Henry H.
 Batchelder, E. E.
 Bates, David
 Bates, Ezekiel
 Bates, Levi
 Baxter, Francis J.
 Beal, George, jr.
 Beal, Wilbur F.
 Beckett, James M.
 Bennett, Charles W.
 Bibber, Francis F.
 Bicknell, Walter F.
 Blair, John S.
 Blaney, Henry

Bolles, Charles H.
 Bond, Sewall B.
 Bonney, William L.
 Bosworth, Charles E.
 Botume, John, jr.
 Bouvé, James H.
 Bowditch, E. H.
 Bowen, Seranus
 Boyce, Cadis B.
 Boyd, Samuel L.
 Brackett, DeWitt C.
 Braman, Jarvis D.
 Bramhall, Thomas M.
 Breck, Charles
 Briggs, Oliver L.
 Briggs, Richard
 Brooks, Henry T.
 Brown, Josiah W.
 Bullock, Edwin O.
 Burgess, James M.
 Burrill, Charles O.

Carl, William
 Carlton, Robert H.
 Carpenter, George O.
 Caton, Asa H.
 Chamberlain, Thomas E.
 Chapman, A. F.
 Chase, R. Gardner
 Chase, Wallace S.
 Chester, John H.
 Clapp, Joseph H.
 Clark, Edward E.
 Clark, J. Foster
 Clark, Orus
 Clark, William P.

Cleaves, Nathaniel
 Cleaves, N. Porter
 Clifford, Samuel W.
 Clough, J. N. M.
 Clough, William C.
 Collins, James H.
 Comee, Fred. T.
 Conant, Albert H.
 Conant, Henry H.
 Cook, Henry A.
 Coolidge, A. R.
 Cox, Charles A.
 Crosby, Charles H.
 Crosby, Frank M.
 Crosby, Fred.
 Crosby, William

Dalton, Henry L.
 Dame, Charles C.
 Dame, Seth T.
 Damon, C. Alphonzo
 Daniell, W. H.
 Daniels, Franklin B.
 Darling, Charles K.
 Darrow, Charles
 Davenport, Ira D.
 Davis, George F.
 Davis, John W.
 Davis, Joseph Alba
 Davis, William F.
 Dearborn, William G.
 Dearing, A. Octavius
 Delong, Edwin R.
 Densmore, John H.
 Devereaux, Charles J.
 Dewing, Seth, jr.

Dix, Joseph
 Dodd, George D.
 Dodd, Horace
 Dorr, George W.
 Dow, Howard M.
 Durant, Henry F.
 Dyer, Micah, jr.

 Eastman, George S.
 Eaton, Jacob F.
 Eaton, William
 Edwards, George H.
 Edwards, Pierpont
 Ellis, Warren B.
 Emerson, George R.
 Emerson, John W.
 Emerson, Jonathan
 Emery, Andrew J.
 Eustis, William T., 3d

 Fabyan, George F.
 Fairbanks, J. Adams
 Farnham, John C.
 Farrington, Horace
 Farwell, H. B.
 Field, Richard M.
 Fields, George A.
 Fiske, Joshua B.
 Ford, Samuel
 Forristall, Ezra
 Forristall, P. J.
 Fox, Charles J.
 Fox, Charles O.
 Foye, George F.
 Freeman, James T.
 French, Benjamin

 Gannett, Thomas R.
 Gardner, Henry G.
 Gay, Eben F.
 Gaylord, Rev. Noah M.
 Gibson, George M.
 Gilbert, A. A. C.
 Gillis, William K.

Gilman, John T.
 Gorman, David
 Gray, George G.
 Greer, John
 Gregory, Samuel H.
 Guild, Benjamin F.

 Haeberle, Peter
 Hall, Charles B.
 Hall, Charles H.
 Hall, Francis A.
 Hall, George E.
 Hall, William T.
 Harris, George W.
 Harris, John T.
 Harvey, George D.
 Hastings, E. Warren
 Hawes, William H.
 Hawkes, William H.
 Hayden, Joseph
 Hemenway, H. P.
 Hills, Joel H.
 Hills, William S.
 Hill, Varnum H.
 Hinckley, Aaron A.
 Hinckley, Benjamin
 Hobart, C. H.
 Hodgdon, M. W.
 Holbrook, Peter D.
 Holbrook, William H.
 Hollis, N. E.
 Holmes, David W.
 Homer, Samuel J. M.
 Houghton, Charles
 Hovey, James L.
 Hunt, Nathaniel H.
 Hurd, Webster
 Hutchins, Theodore

 Jenkins, Horace
 Johnson, Charles H.
 Johnson, John A.
 Jones, Allen H.
 Jones, Edward J.

Jones, George S.
 Jones, Peter C.
 Jones, William K.

 Keeler, Edward S.
 Kennedy, John
 Kilburn, Samuel S.
 Kilham, Edward A.
 Kimball, George H.
 Kimball, James W.
 Kimball, J. J.
 Kimball, Stephen H.
 Kimball, William H.
 King, Joseph

 Lane, Peter
 Lang, W. D.
 Larrabee, Benjamin F.
 Leach, William H.
 Lewis, Thomas
 Lewis, Weston
 Lincoln, Henry C.
 Lincoln, James L.
 Littlefield, Joshua
 Lockwood, Job
 Long, Edward J.
 Lovejoy, Albert P.
 Lovejoy, Loyal
 Lowell, Daniel W.
 Lumb, William
 Lyford, Henry A.

 Mack, John
 Macomber, John F.
 Mansfield, Gideon T.
 Mapes, Harry C.
 Martin, William
 Mason, J. B.
 Mason, Samuel, jr.
 Mayer, Carl
 Mayhew, Wooster B.
 Maynz, Edward
 May, Samuel P.
 McClellan, John

McDaniel, John W.
McIntire, Joseph
McIsaac, A.
McLellan, Charles W.
Mead, Sumner R.
Mears, John, jr.
Menzel, John
Mercer, Alfred J.
Merriam, William A.
Merrill, Albert J.
Meserve, Isaac H.
Meserve, W. P. F.
Meston, Lyman B.
Millard, Samuel
Milton, Richard S.
Mooney, Ovid D.
Moore, Charles W.
Morrison, Nahum M.
Morse, Henry G.
Morse, John G.
Morss, Charles A.
Morton, Charles H.
Moulton, William U.

Nichols, Smith W.
Nichols, William Henry
Nickerson, F. W.
Niles, S. R.
Noah, Charles S.
Norris, Edw. L.
Norris, R. G.
Norton, Charles W.
Nutter, Thomas F.

Oliver, Andrew J.
Oliver, George W.
Ordway, John P.

Packer, Henry H.
Page, James H.
Page, John L.
Park, J. C.
Park, William D.
Parker, Charles W.

Parkman, William
Patch, Amos G.
Patten, I. Bartlett
Peirce, Joseph N., jr.
Peirce, Joshua R.
Peirce, William F.
Penniman, Jackanious
Perkins, James D.
Perry, W. C. G.
Pettingill, Ubert L.
Pevere, Frank H.
Pierce, John
Pierce, John F.
Pierce, Phineas
Pitman, Henry W.
Pollard, Abner W.
Pollard, Byron A.
Pope, Ivory H.
Porter, Thomas C.
Porter, W. H. H.
Potter, Z. D.
Pratt, Phineas R.
Pray, William M.
Prescott, Edward
Prescott, George A.
Prouty, Dwight

Rand Charles F.
Reed, Edwin
Remington, W. H.
Reynolds, Enos H.
Rice, Hamilcar
Rice, Henry B.
Rice, Homer
Rice, L. Fred.
Rice, William
Richardson, Frank T.
Richardson, William W.
Rich, Matthias
Riley, James M.
Risteen, F. S.
Robbins, Robert L.
Roberts, Richard B.
Robinson, George I.

Robinson, John P., Rev.
Robinson, Silas F.
Robinson, Wallace F.
Romney, Charles W.
Ronimus, James D.
Rouell, Alfred L.

Sanborn, Samuel R.
Sanderson, Chester
Sanderson, G. F.
Saville, Henry M.
Scudder, M. S.
Sears, Richard W.
Seavey, Charles E.
Sherburne, John S.
Shurtleff, Nathaniel B.
Shute, Judson
Simpson, David
Simpson, Robert
Smith, Francis M.
Smith, Franklin
Smith, George W.
Smith, Henry F.
Smith, James M.
Smith, William J.
Spaulding, J. T.
Squires, Sidney
Stark, Joseph
Stearns, Edward
Stedman, William M., jr.
Stevens, Charles T.
Stevens, Charles W.
Stevenson, John L.
Stiles, Isaac A.
Studley, E. B.

Taylor, Horace B.
Taylor, W. I.
Taylor, William
Temple, Charles E.
Thacher, Thomas
Thayer, Charles E.
Thayer, Edward P.
Thayer, Jairus

Thomas, Charles U.
Thompson, Caleb
Thornton, Solon
Todd, R. M.
Tompkins, George H.
Trull, Sylvester
Turner, Job A.
Tyler, T. H.

Vannevar, E. B.

Wainwright, William L.
Waite, Joseph H.
Walton, Charles R.
Walworth, Caleb C.
Warden, Samuel
Washburn, Andrew
Waterman, Thomas

Webb, Thomas H.
Welch, Uriah
Weld, Otis E.
Wellington, Asa
Wellington, Fred. A.
Wells, Samuel, jr.
Wentworth, Charles C.
West, William
Weymouth, A. L., Dr.
Wheeler, Edward P.
Wheeler, Walter J.
White, Davis J.
White, Edward A.
Whiting, Albert T.
Whitney, Levi
Whitney, William Sewall
Whittier, Albert R.
Wilcox, E. A.

Wilder, Marshall P.
Wilder, William H.
Wilkinson, William W.
Willcutt, Levi L.
Williams, Marlborough
Wilson, Benjamin F.
Wilson, Hiram G.
Winch, Calvin M.
Woodbury, N. A.
Woodman, George
Woods, Henry T.
Wright, Albert J.

Yatman, J. O.
Young, George
Young, J. Harvey
Young, R. S.



